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Landing Place at the Bok mun

Ceremony of turning the Spring

Naming at Shuttlock with the Pot

Yin shan or Silver Island, on the Yang tse kiang

Hawking, after Lady Diana Beauclerk.

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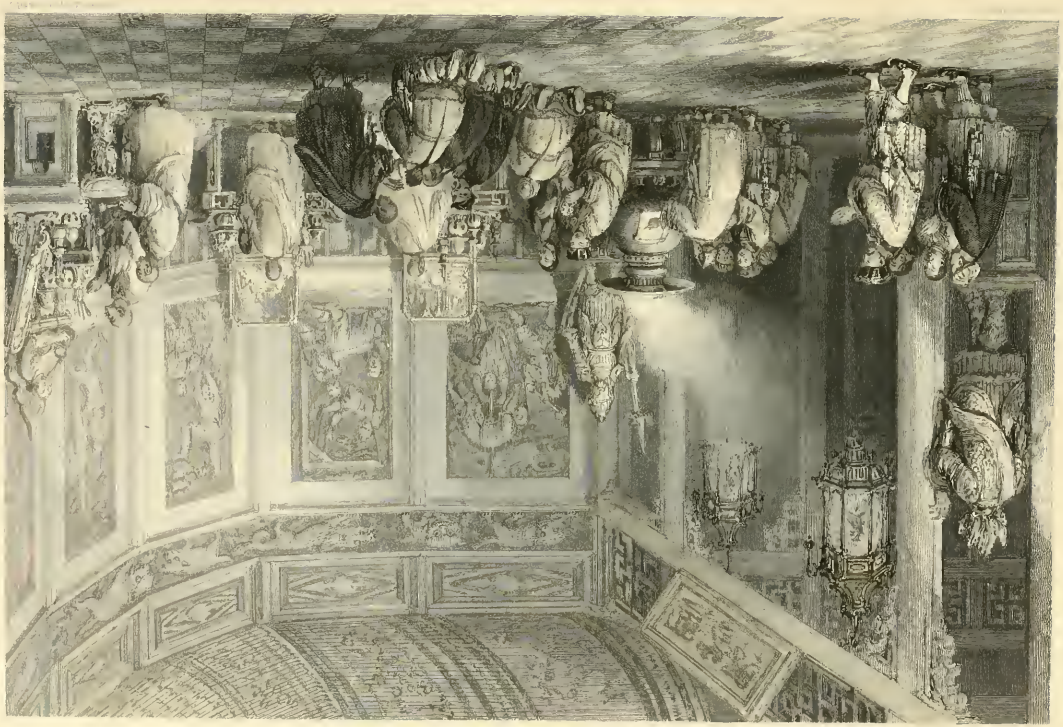

THE OU-MA-TOO, OR FIVE HORSES' HEADS.

Five giant steeds to battle driven,
Men number'd, side by side;
Five mountain-tops, asunder riven,
There stand they, petrified.
Was 't fear of foeman wrought—or sorcerer's spell?
Or is it but a poet's miracle?

C. J. C.

THE course of the Pe-kiang river, from its fountain in the hills of Kiang-si, to its foot at Bocca Tigris, is about 350 miles in extent; and its banks present an endless variety of subjects for philosophic investigation, as well as scenery for the eye of taste. In its early efforts it pierces a passage between stupendous cliffs of sandrock on one side, and limestone on the other, which, at a little distance, seem to touch each other, forming a lofty arched cavern, through which the navigation has to pass. Nor in these dismal, deep, and dark defiles, is gloominess the only uncomfortable apprehension experienced. Restless from its natural formation, the limestone falls, year after year, from its lofty bed in the precipitous cliff, and in such vast debris, as to obstruct the channel, and endanger the navigation. Should a boat strike and sink in particular places, escape from these awful chasms would be impossible, even for the most expert swimmers, the cliffs on either side being perpendicular, and the length of the passes often many miles. At a place called *les cinq laids diables*, wrecks of luckless barges are visible above the surface and the surge, and give painful evidence of the reality of the perils that are to be encountered here. Emerging from these shadowy recesses, hills of fair and fertile fronts present themselves, whose pine-clad summits attract and direct the navigator's attention; dense coppice-wood, interspersed with the camellia, covers the lower and nearer summits; and, in the little glens that open on the river, are innumerable huts, each surrounded by a plantation of tobacco. Such is the character of the scenery that prevails along either bank of the infant stream of Pe-kiang, and such the peculiar features that distinguish it from those of the chief northern lines of river-navigation.

Resuming its stern character, the Pe-kiang exhibits bold and sterile scenery in the vicinity of Chaou-choo-foo, a city of the second rank, to which six cities of the third order are subjected. Situated at the confluence of two navigable rivers, the Tung-ho (Eastern river) and See-ho (Western river), which here assume the name of Pe-kiang, and in a mineral district, the trade of the place is active and prosperous; and a degree of animation reigns here, that imparts the highest pleasure and interest to the prospect. Communication between different parts of the city is maintained by means of ferry-boats that ply for hire, and are managed by females solely. These hardy creatures, less interesting in appearance than the female character is elsewhere seen, are held in less

respect than all others of their sex by the Chinese; for respectable females do not publicly appear in China, nor partake of that liberty to which Christian women are unsuspectingly admitted. A second town on the opposite bank of the river is connected with Chaou-choo-foo, by a bridge of boats, the central one of which is moveable, to permit navigation, and to prevent the passage of strangers.

On the opposite side of the Five Horses' Heads, from that represented in the accompanying view, the fronts of the hills are steep, rocky, and impending; the loftiest of them is ascended by steps cut in the rock, from the foot to the highest pinnacle, on which the fragments of an ancient edifice are discoverable. These are quite too insignificant to command respect either from their extent, architectural character, or authentic history, but are still sufficient to maintain a legend. Some thousand years ago, a bonze, Lu-zu by name, took up his abode on this stylitic height; and, building a temple here, submitted himself to such austerities within it, as none of his order had ever been known to do before that period. It is of this venerable man tradition says, that he wore an iron chain around him, which so wounded and corrupted his flesh, that it became the origin and the food of worms. Whenever they fell off, and gave the least relief from pain, he immediately replaced them, saying, "that there was still something left to prey on." Pilgrims continue to visit the scene of this extraordinary instance of hypocrisy, or folly, or both; although stories of their having been robbed and ill treated by the attendant bonzes were long current, and much better authenticated than the history of Lu-zu, whose disgusting austerities are held in such admiration by the credulous.

From the highest summit of the Ou-ma-too, an extensive, varied, and agreeable prospect is beheld. Much fertile lowland is seen adjoining the banks of the rivers, which appear like attenuated silvery lines, winding down the long-extended mountain-glens for many a mile, and falling into the Pe-kiang at Chaou-choo-foo. One mountain, San-van-hap, or the Flying Hill, more conspicuous than the rest, is believed to be the highest in China, and is said to derive its singular name from the ruined temple on its summit, which was transported by the wand of some wizard, and in a single night, from a province in the north to its present aerial position.

Less picturesque than the southern range, the aspect presented in the illustration possesses characters that confer upon it an increased interest. Sterile, uninhabited, and rugged, the surface displays a remarkable variety of colour; the disintegrated sandstone, of which the mountains are composed, strongly contrasting with the jet-black hue of the coal that here rises to the view, and is scattered over the soil in the immediate vicinity of the hills. This invaluable mineral abounds in China; in the province of Pe-tche-le is found a species of graphite: that exposed for sale in the towns along the banks of the Yang-tse-kiang resembles cannel-coal; and, in the vicinity of the Po-yang lake, a description having the character of bovey coal prevails. At the base of the Five Horses' Heads a sulphurous kind is raised, and an extensive trade is conducted here by means of it. The collieries are worked by adits driven into the sides of the mountains, not by perpendicular shafts, and the coal is conveyed in wagons to the entrance, and thrown from a stage or jetty directly into the hold of the junk. Perhaps

no country in the world possesses coal in greater quantity and variety than the empire of China, and from the practised industry and extraordinary imitatory powers of the people, it is more than probable, that before many years shall roll over their history, their noble rivers will be navigated, like those of the North American States, by numerous and well-equipped steam-boats.

In the coal district of Ou-ma-too, a manufacture of sulphate of iron, or green vitriol, is established. A quantity of hepatic iron pyrites, mixed with an equal amount of coal, both being broken into small similar-sized fragments, is accumulated into a pyramidal form, and coated carefully over with lime-plaster. By this process much heat is generated and extricated, and the heap remains untouched until the smoke has totally subsided. The mixture is then removed, thrown into water, and submitted to heat, when crystals of sulphate of iron are obtained by evaporation.

Irrigation is one of the most favourite practices in Chinese agriculture, and the variety of ingenious modes for raising and distributing water, reflects much credit on the industrial character of the people. On the left bank of the Pe-kiang river, and amidst the sandy grounds that are elevated above the water-level, the sugar-cane is much cultivated, and a large water-wheel, erected close to the shore, is employed for the purpose of extensive and continual irrigation. In the construction of this primitive contrivance, ingenuity and frugality are most admirably combined. Two upright posts are securely fixed in the bed of the river, and in a plane perpendicular to the trend of the bank. These uprights support the axis, about ten feet in length, of a wheel consisting of two unequal rims, the diameter of that near the shore being eighteen inches less than that farther off: but both dip into the water, while the opposite segment of the wheel rises above the level of the bank. This double wheel is connected with the axis by eighteen spokes, obliquely inserted near each extremity of the axis, and crossing each other at two-thirds of their length. They acquire additional security by a concentric circle and bands that connect them with the rims; the spokes inserted in the interior extremity of the axis reaching the outer rim, and those proceeding from the exterior terminus reaching the inner and smaller rim. Between the rims and the crossings of the spokes, is woven a kind of close basket-work, serving as ladle-boards or floats, which meeting successively the current of the stream, by their impulse turn the wheel. To both rims are attached small tubes or spouts of wood, with an inclination of about twenty-five degrees to the horizon, or to the axis of the wheel. These tubes are closed at the outer extremity, but open at the other. By this position, the tubes which happen during a revolution to be in the stream with the open ends uppermost, fill with water. As that segment of the wheel rises, the mouths of these tubes are then relatively depressed, and pour their contents into a wide trough, whence they are conducted amongst the canes as may be required.

The only material employed in the construction of this piece of mechanism, with the exception of the nave and principal uprights, is afforded by the bamboo. The rims, spokes, floats, tubes, and even the cords, are made of entire lengths or single joints, or large pieces, or thin slices, of that wood. Neither nails, pins, screws, nor any kind

of metal, enters into its construction. The cordage by which the parts are bound together is of slit bamboo cane. At a trifling cost of erection, and without further labour or any attendance, this useful machine will raise water from a considerable depth, and supply a reservoir with a quantity adequate to the wants of a spacious cultivated area.

FAÇADE OF THE GREAT TEMPLE, MACAO.

Look how, grotesquely gay, yon fane portrays
The antic mummeries of its idol-shrine;
With antler'd front the shrinking heaven it frays,
And flouts with Cyclop stare its light benign:
Sculpture and hieroglyph full aptly show
How meaningless the pompous rites of Fo.

C. J. C.

So slight is Portuguese tenure or title at Macao, that the Chinese maintain here, in neighbourship with this despised race of foreigners, one of the most remarkable, most venerated, and really graceful buildings in the empire, dedicated to the worship of Fo. The architecture is more intelligible as a design, more perfect in execution, and less grotesque, than the majority of Buddhist temples; the situation on the water-side, amidst forest-trees and natural rock, is inconceivably beautiful; and the mode in which the architects have availed themselves of all these accessories to grace and harmony is highly meritorious.

The Neang-mako, or Old Temple of the Lady, is situated about half a mile from the city of Macao, in a north-west direction; and the walk thither, although obstructed by the usual inconveniences of Chinese roads, is rendered peculiarly agreeable by the prospects it commands, along its whole length, of the inner port, and of the green hills of Lapa. From its sunk, sequestered, and shaded site, the temple is not perceived until the visitor comes suddenly upon the steep rocky steps that descend to the spacious esplanade before it. Two tall red flag-staffs, however, in front of the temple, constitute an unerring index to those acquainted with the locality; being conspicuous at all hours, by the three golden balls that surmount them, by the square frame-work that is attached to them, and by the imperial standard that adorns them. At the foot of the broad stairs are three great monumental stones, closely inscribed with names, titles, laudatory records, and other vain but pardonable mementos. Beyond these commemorative pillars, is the wide, open, agreeable esplanade, represented in the illustration; on one side of which is part of the façade of the building, on the other the estuary or inlet, into which the Peninsula of Macao projects. The scene in front, composed of religious votaries, venders of various commodities, jugglers, ballad singers, sailors, soldiers, mandarins, and mendicants, is common to all the sea-ports of China, and has been noticed in other pages of these volumes; but the merits of the building itself are of so peculiar and so conspicuous a character, that they call for a more detailed description. It is not to grandeur or

loftiness, that the Neang-mako owes its charms, but to multitudinous details, made out with a minuteness and accuracy that cannot be exceeded. There is not another example, most probably, in all this wide-extended empire, in which the many grotesque features of Chinese scenery are concentrated within so small a compass; buildings, rocks, trees growing from the very stone, would appear to justify the artificial combinations that are made in their gardening, and seen in their drawings. An enclosure, resembling the holy ground that surrounds the ancient sanctuaries of Europe, is formed by means of walls connecting the rude rocks that occur in the circuit, and which are always religiously retained by Chinese architects and decorators. A balustrade, resting on this dwarf wall, is divided into compartments, enriched by tracery, and decorated with various representations of instruments of music, implements of art, and weapons of war. A continuous design fills one of the subdivisions; it is a tale readily told. A child, seated on a quadruped of a non-descript species, is attended by venerable men, and followed by two females carrying umbrellas; while Satan, adorned with monstrous horns, is fleeing from the party in the utmost dismay. Another division is filled with a group representing the dedication of the temple, and the votive act in which it had its foundation.

The design of the whole façade includes five separate structures, the central more lofty, the lateral gradually descending from it, and differing also in character and decorations. A rich cornice supports a highly-ornamented roof entirely of porcelain, on which rests a boat or junk, sculptured with representations of various national scenes and customs. Beneath the cornice are two oblong panels, enclosed in frames of a bright red stone, the higher containing bas-reliefs of grotesque figures, and extraordinary combinations; the lower filled with apophthegms, from the writings of the great founder of the sect of idolaters that come here to worship. Beneath this latter tablet, opens a large circular window, the frame of which appears to have been cut, with incalculable labour, from a single block of stone. Pilasters, wholly covered with inscriptions, separate the central from the two lower divisions; these are also adorned with porcelain roofs, Chinese boats, massive cornices, and indented with tablets on which admonitions and wise maxims are emblazoned. Each division is pierced by a square window of large dimensions, the carvings in which, although an extraordinary evidence of labour and perseverance, are neither beautiful nor intelligible. Probably the object of the architect who designed them, was to establish the superiority of industry, patience, and perseverance, over uncultivated genius. Whether he has succeeded in this expectation, may be reasonably doubted; but it is morally certain, that he has left a monument of his art behind, which few will possess the courage, and fewer the desire, to imitate.

CHAPEL IN THE GREAT TEMPLE OF MACAO.

Withdraw thee from yon pagan throng awhile;
The temple's din and bustle, both forsake;
And, where repose in each fair form doth smile,
From the gaunt brotherhood thy lesson take:—
He errs, the page of life, recluse, who cons,
In monkish zeal—Franciscan, Dervise, Bonze.

C. J. C.

Many resemblances between the monastic habits of the Roman Catholic Church and worship, and those of the priests of Buddha, have been observed. The missionaries themselves acknowledged the fact; and some of them, notwithstanding their unquestionable learning and philosophy, have exhibited an unbecoming weakness in speaking, or rather writing, on this coincidence. The arrangements of the temple of Macao may probably present a still closer resemblance to the modes of Christian conventual life, than those of temples in the interior, from the accidental circumstance of the presence of Roman Catholic churches in this particular place: but, wholly independent of any such adventitious aid in the argument, the analogy in costume, mode of life, form of worship, and other essential considerations, is so very striking, that no European can witness the ceremonies in a Buddhist temple, without being forcibly reminded of it. Here, at Macao, is an extensive collegiate or monastic establishment, the residence of bonzes, who observe celibacy, dress in the simple vesture depicted in our view, and live principally upon the bounty of the benevolent. The walls of their apartments are not so plain and unpretending as their garments: richly ornamented with carved-work, interspersed with bas-reliefs, and occasionally decorated with paintings, their homes present an appearance of wealth and elegance; and, if public report were not too often identical with public calumny, it might be added, that the luxuries and pleasures of life are not excluded from the bonze's board.

Entering by the chief porch, which is decorated in a style of grace, delicacy, and perfection, equal to that of the central building; animals of monstrous conception, but cleverly executed, are placed on pedestals at either side. Escaping from this contemptible specimen of art, the principal apartment of the temple is reached, where all those horrible mummeries that belong to the theory of Buddhism are performed. The high altar of idolatry stands precisely opposite to the great circular window, represented in the view of the Façade; and, when the rays of the sun flow in upon the hideous idols of the scene, their disgusting shapes, their imperfect structure, and their senseless nature, are so ridiculously displayed, that it is difficult to say whether their votaries are more entitled to pity or contempt. Besides the multitude of idols, as varied in size and material as in form and attitude, the articles that surround the spectator are infinite; and few who come here to pray can find leisure for the purpose, attention being diverted by the objects that present themselves at every point of space in this cabinet of curiosities.

The walls are decorated like those of our military armories, with halberds, swords, matchlocks, drums, tom-toms, and other ensigns of power, or conquest, or submission; lanterns of different patterns, and sizes, and colours, are suspended from the roof, besides festoons or garlands of many-coloured ribands, united by metal clasps. Bonzes are continually in attendance upon the worshippers; and one of their duties, a duty however in which they have a direct pecuniary interest, is that of selling little slips of red paper, inscribed with moral maxims, or forms of prayer, or the objects of some petition which the votary desires to present to his tutelar god. This traffic is constant and profitable, and yields a handsome revenue to the college. On the high altar, tapers of sandal-wood are always burning; to these the supplicant approaches, lights his red paper, then laying it at the feet of his favourite idol, accompanies its combustion with suitable entreaties for assistance or protection. A door, generally standing open, and around which a number of idle bonzes are collected, discloses a long corridor leading to the banqueting hall and cells; strangers, however, are but jealously admitted even to peep within these precincts.

At the opposite side of the temple from that by which the visiter enters, a staircase leads down to a second esplanade, more limited in extent, but equally pleasing in all its accompaniments. In the semicircular area before the chief façade, a broad paved terrace, close to the margin of the waves, is enclosed by a stone parapet, profusely sculptured, and on which are graven moral maxims and sentences, extracted from the Book of Fate, or other foolish fictions. Amidst the rocks that rise abruptly, and with a peculiarly picturesque effect, above the water, a small chapel is intruded, containing an image of Buddha, over which a large paper lantern is suspended. Beside this tiny temple, is a second building, with a porcelain roof, something of an Italian cornice and decoration, but having a spacious circular opening in front, that occupies the principal part of the whole elevation. On a rock immediately opposite the window, stands a pedestal, with a recipient vessel, for the offerings of the humane and zealous amongst the visiters. Whether the expectation associated with the little hexagonal pedestal may extend its influence to any portion of the faithful, it is difficult to decide; but certainly the number that visit this secluded and romantic part of the temple is considerably smaller than is constantly to be seen in the principal cella of the building.

This fact is the more remarkable, because the scenery around the little chapel is highly picturesque, and of that mixed and contrasted character that pleases particularly in China. The terrace has been gained from the sea, the site of the temple from the ledge of rock, and the intermixture of the beauties of nature with the works of art is as close and complete as a Chinese artist could desire. Yet hour succeeds to hour, in this sequestered spot, and neither the tread of a footstep, nor the sound of a voice, falls on the ear of the miserable bonze, who sits within view of the place of tribute, and presents a taper to the devotee to light his dedicatory red paper at, which he comes to offer in the adjoining chapel.

APARTMENT IN A MANDARIN'S HOUSE,

NEAR NANKING.

Cease, western islander, nor rudely call
Barbarian, yonder gentle family.
What boasts thy proud saloon, or board, or wall,
Which lacketh here—of true civility?
Hast thou outstript? Be modest.—Such as these
Were China's sons, when ye were savages.

C. J. C.

The interior of a Mandarin's House affords a more satisfactory idea of the mode of living prevalent in the Chinese empire, than any other scene that could be selected from the drama of their history. Less partial to external decoration and magnificence in public architecture than the ancient Greeks and Romans, the internal arrangements of their dwellings appear to be precisely analogous; and, an examination of the exhumed houses of Pompeii, will abundantly demonstrate this remarkable and not uninteresting fact. That the Celestials did not import their notions of domestic architecture from Rome may be unhesitatingly admitted; whence it follows, that we have existing, in all its primitive truthfulness, the same description of dwelling, and probably nearly similar habits of life, which we regard with so much curiosity and wonder in the crumbling fragments of the buried city. In describing subsequent illustrations, more immediately representing the architectural design, the ichnographic plan, and the various parts that compose a mandarin's palace, the identity of Roman with Chinese domestic architecture shall be more fully detailed. One extract, however, from the description of a private house at Pompeii, may, with much propriety, be here introduced. "Those apartments that were devoted exclusively to private accommodation, included the dining and bed-rooms, picture-gallery, library, baths, and portico, in which flowers and shrubs were ranged along. On the walls of the private rooms, various designs are painted; sometimes basso-relievos are the chief decoration, in which, however, a very morbid taste is generally exhibited; but the floors are inlaid with elaborate and often beautiful mosaic work; yet these costly ornaments can scarcely compensate for the absence of many domestic comforts which moderns enjoy. No glass, save in the villa of Diomede, has been discovered at Pompeii; and no fire-places adorn their apartments, or contribute to their ventilation. The roof of the house was generally a terrace protected by a wall; and the women's apartments looked towards the garden, a custom still observed in the East."

In China, as in ancient Italy, the apartments appropriated exclusively to the accommodation of the family are numerous, but limited in dimensions—generally of a square form, situated in the most remote part of the house from the chief door of entrance, or rather front porch, and guarded most jealously from intrusion. The approaches to them

from the state-rooms, from the great court, from the vestibule, are always long, narrow, dark, and intricate, found with difficulty by persons unacquainted with the establishment; and, although the material of which the whole edifice, with its corridors, wings, and pavilions is composed, is of the most fragile character, and the walls that enclose it easily scaled by those who were resolved upon plunder or admission; yet such is the force of prejudice, habit, and established confidence in the efficient administration of law, that these childish contrivances appear to afford ample imagined security.

The illustration represents a boudoir or inner room, where the mandarin, his lady, a nurse and child, are assembled, and paying the most deliberate attention to the character which an itinerant merchant is giving of his goods. In Persia, Hindoo, and other Oriental countries, where luxury is habitual, even the most wealthy recline on carpets spread on the floor, or on couches laid close to the wall all around the room; but in China, chairs, tables, and sofas, resembling those in universal use throughout Europe, are employed; nor has it been ascertained that any other Asiatics have adopted this article of furniture. The chair in which the matron is seated is supposed to be of bamboo, the seat, sides, and drapery of which are generally of silk, and richly embroidered by the ladies of the family. Beside her, in all the accustomed dignity of manner that characterizes his country and his rank, is the wealthy master of the house, who has just risen from his chair that stands nearest to the window, a more convenient position for one occupied in the disgusting amusement of smoking. But, however unfashionable and excluded from polite life this practice may be in England, its prevalence in China is so widely spread, as to render its introduction into the drawing-room perfectly allowable; and *cuspadores* are placed in every room, to save the floor from the consequences of those oral clearances that are necessary during this indulgence. Although the lady is so intent upon purchasing, no devotion to fashion or alteration in the manner of dress actuates her; for, here fashion has not yet effected a conquest, the only variations that are made in female costume being those which change of seasons imperatively demand. The costume of a lady of rank generally consists of vests of taffeta under a silk netting, within doors, to which is added a long robe of embroidered satin as the external garment. Every shade of colour is chosen, according to the taste of the individual; and the decorations, as well as disposition of jewels and other ornaments, are dependent altogether upon fancy. Yet one system seems to prevail in society, so that the description of the costume of an individual will apply with truth to all. The utmost care is bestowed on ornamenting the head; the hair, after being smoothed with oil and closely twisted, is brought to the crown of the head, and there fastened with bodkins of gold or silver; across the forehead is a band or fillet, from which depends, something in the manner of a Mary-Queen-of-Scots' cap, a peak of velvet, decorated with a diamond or pearl, and artificial flowers are sometimes fancifully arranged on each side of the face. In full dress, during visits, or the reception of visiters, earrings are worn; and a string of perfumed beads suspended from the shoulder, also forms a portion of the full-dress ornaments. Cosmetics, or rather their uses, are perfectly understood amongst ladies of rank, who endeavour to make their eyebrows appear long, narrow,

black, and arched; they use both red and white paint profusely, and generally place a very decided red spot on the lower lip.

That the maid shall not be mistaken for the mistress by those whose intercourse with society may have been limited or profitless, she is obliged to wear on the wrist, as a badge of distinction, a *tutenag* or ring of brass; and her little charge, the hope of the family, is rendered ridiculous by two queues, which are encouraged to grow from each side of the head.

Amongst itinerant traders, the value of exactly balancing their loads is very fully appreciated; and it is often the case, that when the burden cannot be divided, a stone is placed in the empty pail, box, or basket. The pedlar has carried both his chests into the room, one of which he has opened, and is displaying its contents; the counterpoise stands immediately behind him, together with the bamboo rod, and cords, from which both are suspended. A servant approaches with tea, or some other refreshment, which he is about to present to the pedlar, unbounded hospitality being a leading feature in every true picture of Chinese life and habits.

Besides the gracefulness of the oval opening, encircled by a carved frame or cornice, it possesses an advantage that must not pass unnoticed—it is the only window of the apartment. Like the Romans, the Chinese do not employ glass in their windows; the former used a transparent stone called *lapis specularis*, capable of being split into thin plates, and this was introduced into the palaces of the most wealthy or luxurious only. What species of stone this was, we are left to conjecture; but, that stone suitable for such purposes is known and employed in the present age, those are familiar with who have seen the mica, (talc, glimmer,) or Muscovy glass, which the Russians first used in the windows of their men-of-war, because it withstood the shock of artillery better than the best glass was capable of doing. The same substitutes for glass, however, have been adopted by the Chinese; namely, horn, pearl-shell, linen-cloth, silk-gauze, oiled-paper, to which they have added bamboo blinds.

On one side of the room, just behind the nurse and child, are cabinets, or chiffoneers, in English, "What-nots," the shelves of which are occupied by dishes of fruits, little jars of perfumed woods, tapers, and other articles of luxury, recreation, or necessity. These stands may be formed either of Japan lacquered-ware, of bamboo varnished, or of hard wood, carved after the most complicated patterns, like the rich pillars that support the ceiling. On the left, and just beside the oval opening, is a splendid massive stand of hard wood, with a marble top, that forms the ground of a piece of shell-work, or rock-work, representing the villa of a prince or mandarin, in Tartary, or Keang-nan, or some other mountainous and romantic part of the empire. Jars constitute a favourite ornament in every house, and from their beauty and costliness are now duly admitted into all English drawing-rooms. The partiality for these beautiful objects of manufacture is traceable to the circumstance of their having first been placed in Buddhist and other temples, and thereby associated with the religion of the country.

No article of furniture, or object of manufacture, seems to have acquired greater popularity amongst the Chinese than the lantern; the bamboo would appear to be

indispensable to their existence, the lantern to their happiness. No apartment is furnished without an assortment of these articles. A large, splendid, costly lantern, adorned with silk curtains and tassels of the richest quality and most gorgeous colours, hangs from the roof; while from other parts, as well as from branches that project from the wall, minor luminaries contribute their aid in discharging the twofold duty of ornaments by day, and fountains of light by night. In ability to illuminate, the lantern is very inferior either to the glittering old chandelier of England's palmy days, or to the bright flame of the gas-lamp; and the smoke that escapes from it is more intolerable than the odour of the tobacco with which the whole mansion is infected at evening-time. Mr. Allom, whose knowledge of Chinese architecture is only exceeded by his ability in delineating it, has chosen to represent the floor of the "Apartment in a Mandarin's House" as tiled; this is frequently the case, and it renders the apartment peculiarly brilliant; but bricks are also very extensively employed for flooring, over which bamboo mats are spread, to hide the deformity and to guard against cold.

CAT MERCHANTS AND TEA DEALERS AT TONG-CHOW.

What, eat poor pussy! Eat my pet,
So soft and gentle, sleek and warm?
Go, gorge truss'd mice; I'll not regret:
Tastes differ; and—the breed may swarm.
"Cat" may eat rarely in a stew or pie:
Let mine purr pleasure,—I've no wish to try.

C. J. C

Twelve miles from Peking, and at the point where the Pei-ho ceases to be navigable by junks or boats of burden, is situated Tong-chow-foo, a city of the second rank. It is surrounded by brick walls upwards of sixty feet in height, and possesses a dense population, apparently in a state of poverty, although, from the place being the port of Peking, an active trade is conducted. Hither the produce and manufacture of the southern provinces, as well as any foreign importations that elude the vigilance of Imperial illiberality at the sea-ports, are carried, and landed, and hence conveyed to the capital. In English history, the name of this populous, bustling, yet impoverished place, occurs; for it was here that Duke Ho, and President Muh, had that memorable interview with Lord Amherst, in which they explained to his excellency the nature and necessity of those genuflexions and prostrations which he would be called upon to make when presented to the emperor. It may possibly form a subject of regret that our ambassador returned without having accomplished any of the objects of his expensive mission; and it is known that Napoleon ridiculed his fastidiousness; but, judging from subsequent experience of

Chinese character, it is more than probable that, had his lordship yielded a single point, where the honour and dignity of his country and sovereign were concerned, as "increase of appetite grows by what it feeds on," the Chinese would have grown more insolent in their demands, and he would have left, with the additional chagrin of having paid homage, in the name of his royal master, to a Tartar potentate. Napoleon was not an emperor when he smiled at the squeamishness of the British ambassador; when the imperial diadem enwrapped his brow, he would not have suffered his representative to make an obeisance so humiliating, and in the name of France, before any monarch in the civilized world.

A sufficient supply of wholesome food seems to be the influencing power, the spring of action, the end of industry, in every part of our globe; and the difference in the degrees of avidity with which mankind pursue it, is regulated by the degree of civilization and intelligence to which they have attained. It does not follow, that the acquisition of food is an object of less anxious attention in the educated countries of Europe, because they subdue the coarser appetites of our nature, and publicly exalt intellectual pursuits and refinements. Such nations have the same natural wants as their Eastern fellow-creatures; but, the very refinement which conceals them is also an auxiliary to the acquisition of a regular and satisfying supply. In China the voracity of the people obtrudes itself continually; every object of industry or occupation seems to have such a tendency to the appeasing of appetite, that it becomes rather a disgusting contemplation. The rich and elevated are decided epicures; the middle and lower classes as decided sensualists. The tastes of the one are scarcely limited by the extent of their revenues, the voracity of the other unrestricted by the most nauseous species of food. Being the most omnivorous people in the world, there is not an animal or plant that can be procured by art and industry, and eaten without risk of life, that is not pressed into the service by these gastronomers: the flesh of wild horses is highly prized, the larvæ of the sphinx-moth, bears' paws, and the feet of other animals brought from Tartary, Cambodia, and Siam, are deemed delicious; and edible birds'-nests are esteemed at the banquets of the mandarins, for which they are occasionally made into a soup.* In the market of Tong-chow, to which the stewards of the noble families of Peking repair to purchase viands for their lords, "it is a good diversion to see the butchers, when they are carrying dogs' flesh to any place, or when they are leading five or six dogs to the slaughter-house: for, all the dogs in the street, drawn together by the cries of those going to be killed, or the smell of those already dead, fall upon the butchers, who are obliged to go always armed with a long staff, or great whip, to defend themselves from their attack, as also to keep their doors close shut, that they may exercise their trade in safety." The salesmen enter the market-place, or step from their junks upon shore, having baskets suspended at the extremities of a carrying-pole, in which are contained dogs, cats, rats, or birds, either tame or wild, generally alive—sea-slugs, and grubs found in the sugar-cane. The species of dog most in request is a small spaniel; the poor animals appear particularly

* Soup made of mare's milk and duck's blood was served up at a banquet given to Lord Amherst.

dejected in their imprisonment, not even looking up in the hope of freedom; whilst the cats, on the contrary, maintain an incessant squalling, and seem never to despair of escaping from a fate which otherwise must prove inevitable. To a foreigner, Christian or Turk, the sight is sufficiently trying, both regarding the dog as amongst the most faithful of inferior animals, and the cat as one of the most useful. In the ancient Chinese writings, cats are spoken of as a delicacy at table; but the species alluded to was found wild in Tartary, and brought thence into China, where they were regularly fed for the markets of the principal cities. As far as appearance is concerned, rats, when butchered, for they are not brought to market alive, are by no means disgusting. They are neatly prepared, slit down the breast, and hung in rows from the carrying-poles by skewers passed through their distended hind-legs.

In the immediate vicinity of the wharfs, or horses' heads, the accustomed name for landing-places or jetties amongst the Chinese, at Tong-chow, are stalls where refreshments are sold to the boatmen and loungers; tea, however, is the universal beverage; and the vender, standing beneath a canopy of sail-cloth, made of the fibre of the bamboo, and supported by bamboo canes, invites all passers-by to taste the favourite refreshment. Cups, much inferior in capacity to those in general use amongst us, are laid with regularity along a marble counter, at the end of which stands a stove and boiler, where the tea is prepared and kept warm. The scene around presents an extraordinary instance of the universal application of the bamboo. Beside the tarpaulin supporters, table-frame, and trellis-work of the tea-vender's shop, the conical baskets in which the cats are brought to market, the pole from which they are suspended, the broad-leafed hat of the cat-merchant, the walking-stick of the buyer, the masts, sails, ropes, of the trading junks which lie close to the shore, as well as the frame-work and sail-cloths that sustain and form an awning, are all obtained or manufactured from this invaluable cane.

Tastes less fastidious would probably not repudiate the wild birds, eagles, storks, hawks, and owls, which are amongst the rarities arrayed by poulterers; although they are excluded from all European markets, with perhaps little reflection upon the grounds of that exclusion. But the popular fowl in China is the duck, in the rearing of which Chinese perseverance and animal instinct are conspicuous. In every province, the peasantry are familiar with the mode of hatching eggs by heat, either in an oven or a manure-heap. When the ducklings are able to be removed, they are put into boats, and carried away to the nearest mud bank or heap where shell-fish feed. Arrived at the scene of action, the conductor strikes on a gong, or blows a whistle, upon which signal his flock instantly paddle away to the feeding-ground, and commence a search for everything digestible. On the repetition of the signal, they paddle back again to their respective conveyances unerringly, although one hundred boats, and so many flocks, might be on the feeding-ground at the same time. As the flock approaches, the conductor places a broad plank against the boat's side for the young waddlers to ascend; and the scene that takes place when the crowd reaches the plank is both interesting and ludicrous. It forms part of the conductor's duty to chastise the loiterers, but reward the most docile and active; this he

does by giving the foremost of those that return some paddy, but the last a few taps of a bamboo; when, therefore, they reach the inclined plane, the efforts of all are redoubled, and the older and stronger actually waddle over the backs of the juniors into the boat, influenced evidently by a sense of rewards and punishments. This mode of feeding, however, is little calculated to produce fat or tender food; and when the ducks are dried, they present the appearance of skin strained over an anatomical preparation of that aquatic bird. "A man hawking about the streets of a town," says Mr. Lay, "with a bundle of dried ducks at his back, might be taken as a characteristic of the Chinese nation. The blood of the domestic fowl is spilled upon the ground, but that of the duck is preserved in a small vessel, that it may be moulded into a cake by the process of coagulation; it is then put into water, to displace a portion of the colour, and to enhance its good qualities. We see then that the Chinese are discriminating, even in the use of that inhibited article, blood: 'For blood, with the flesh thereof, which is the life thereof, ye shall not eat."

WHAMPOA, FROM DANE'S ISLAND.

——"Your argosies with portly sail,
Like signiors and rich burghers of the flood,
Or, as it were, the pageants of the sea,—
Do overpeer the petty traffickers,
That curt'sy to them, do them reverence."

SHAKSPERE.

BEFORE the complete establishment of British naval and military superiority over the Chinese, the channel of Whampoa was known only as the roadstead where foreign vessels, trading to Canton, were obliged to drop their anchors. In the passage up from Bocca Tigris, two bars are crossed; the second, near to the entrance—the first, immediately eastward of a group of islands, the principal of which are named by Europeans, French, Dane's, and Whampoa. Some little freedom of intercourse was formerly permitted, and the crews were suffered to land, and enjoy the pleasures of society, provided they scrupulously respected the prejudices of the natives. Besides, of this cluster of islets, there was one generously conceded to foreigners as a burial-ground, upon payment, however, of exorbitant fees. The gratification of a natural curiosity, which induced merchants and mariners to land here, was frequently dearly bought; the insolence of the younger members of the native community to strangers being insupportable, while the elder branches only awaited opportunity to plunder and ill-treat them. It has been pleaded that the English, American, as well as the sailors of other western countries, when allowed to go ashore on these islands, indulged too copiously in draughts of *seaou-tchuo*, an ardent spirit distilled from a mixture of rice and other

grain; and, losing all self-control, were guilty of acts of violence—that they entered the temples, ridiculed the popular faith, and broke the hideous monsters to which the Chinese bend the knee. This charge may be based on fact, and parallel instances may be adduced from the accounts of voyagers, but the invincible prejudices of the Chinese to strangers, from immemorial time, can hardly have originated in events of comparatively recent occurrence.

French Island, westward of Dane's Island, forms the side scene of the illustration; it is one vast cemetery, divided impartially between the foreigner and the native, and occupied with the humble, low-lying tablet that records the early fall of the one, far from the place of his birth, as well as with the pompous, semicircular mausoleum which distinguishes, by its sweep and architecture, the rank and wealth of the other, whose pride lies humbled beneath it. To the left of the view is seen the entrance to the Tay-wang-kow passage, Junk river, which bounds Whampoa island, and separates it from Junk island.

The picturesque prospect which Whampoa and its encircling islets presents, has been the theatre of many military events. Placed in the very centre of the highway to Canton, from which it is but ten miles distant, it should be fortified with all the science of the age, and at any cost that such security might be attended with; but the authorities, relying too confidently upon the fortresses at Chuenpee, Tycocktow, Bocca Tigris, and Tiger island, have injudiciously neglected the more available position. When the Modèste, a British frigate, was directed, during the late Chinese war, to pass Whampoa towards Canton, and subsequently the Sulphur was placed under similar orders, the opposition given by the battery at Howqua's Folly at the north-west extremity of Whampoa island, and by Fort Napier, which is directly opposite, was so contemptible that it is merely mentioned but not dwelt upon in the despatches. Howqua's Folly, built after Admiral Drury's expedition, is a quadrangular structure, entirely of hewn granite, and mounting eight-and-twenty guns. It is called from its founder, who is supposed to have been converted into a patriot either by "a squeeze," or by a desire to escape the imperial wrath. The derivation of "Napier's Fort," will probably present itself more immediately, from the recollection that it was to this precise anchorage his lordship ordered up two sail-of-the-line, when the Canton authorities doubted his credentials. Between these two forts, stakes were driven into the river-bed; and old junks were sunk, to obstruct the passage of the British; but the employment of war-steamers in the British navy since the previous visit of our ships to Whampoa, had escaped the knowledge of the Chinese, and gave to all their childish contrivances an appearance of extravagant folly.

The feeling of security that has hitherto accompanied the possession of Whampoa, induced the government to erect here several substantial stores for the reception of rice. This necessary of life is laid up at the expense of the emperor in the event of scarcity, when it is sold at little or no profit to the poor. Should an abundant harvest reduce the price of grain, then the custodees of the public granaries are empowered to

purchase largely; if a less plentiful season occur, to sell at a moderate loss; and if an absolute famine happen, then the granaries are thrown open to the poor.

On a mound adjacent to the town, and near the western end of the island, the Whampoa pagoda rises to a height of one hundred and seventy feet; beyond the Junk river on the right, and on the point of Junk island, is another, inferior in gracefulness and height; and on the further bank of the Tay-wang-kow passage, a beautiful, light, and tapering temple stands conspicuously prominent. Canton-reach extends from Whampoa and French islands in a western direction, and is enclosed on the north by a range of lofty and rugged hills that form a delightful drooping distance.

THEATRE AT TIEN SIN.

" Alas! that Vice's brand should stamp the stage—
Life's picture, and resuscitated page!
There might our unschool'd crowds delighted stand,
Each acted lesson view, and understand.
Some *read* to learn; to *listen* some prefer;
To teach *beholders* rose the theatre." C. J. C.

" There is one city in the metropolitan province of Petche-le, that has a greater trade, is much more populous, and richer than most others, though it is not of the first order, and has no jurisdiction; it is called Tien-tching-ouei; and since the map was made, it is placed in the rank of *tcheou*, or cities of the second order. It is situated at the place where the imperial canal which comes from Lin-tchin-tcheou joins to the river of Peking. A great mandarin resides here, and is a principal of the officers who preside over the salt-works along the sea-coast of the provinces of Pe-tche-le and Chan-tong; all the vessels which bring timber from East Tartary, after they have crossed the bay of Leaou-tong, come to unload in this port, which is but twenty leagues from Peking."

Such is the pithy account of the *Citta Celeste* of Marco Polo left us by the Jesuits, who surveyed every locality of the empire with a penetration never exceeded by any European traveller; and, although their topographical description is insufficient to satisfy modern inquiry, it includes the principal points that then deserved attention at this city, while the stationary condition of the Chinese people ever since, renders it as applicable to-day as when it was originally written.

The conflux of the rivers Pei-ho and Eu-ho, the former opening a communication with the capital, eighty miles distant, and with the sea, fifty miles; the latter, by means of the imperial canal, with all the southern provinces, conferred an early commercial importance upon Tien-sin. There is a bar at the entrance of the river, and the depth of water above the city is but imperfectly known to foreigners; so that sailing-vessels, or ships of large burden, should not venture up without a native pilot; but from their light draught, and facility of direct and retrograde movements, steamers may navigate

its whole course with safety. His imperial majesty, Taou-kwang, (Reason's Glory,) is probably still ignorant of the bold enterprise at one time meditated against his capital by the captain of a British man-of-war cruising off the mouth of the Pei-ho—

"Had the Chinese turned restive," writes Lord Jocelyn, "eight hours would have taken the steamer and corvette, filled with seamen, marines, and field-pieces, to the town of Tien-sin, at the head of the great canal, the depôt of all their northern trade and supplies. Their fleet of junks being then burnt, an event which would have crippled their means of sending reinforcements to the mouth of the river, and the town being set on fire, nearly within sight of the imperial city, must have caused a panic and distress that would have shaken the empire to its very base. They seemed to be aware that this was feasible, and dreaded it themselves."

In the most busy and populous commercial towns, where labour appears only to be suspended from an apprehension of exhausting the physical powers of the labourer, the greatest variety of public shows and entertainments, the largest number of coffee-houses, restaurateurs, assembly-rooms, and theatres, are always found; a sufficient evidence that in such localities they receive the largest share of patronage. This remark applies with more than common appropriateness to Tien-sin, which has long been celebrated as the chief place of trade in the province, as well as for its everlasting scenes of recreation and gaiety.

Many Europeans have visited this Chinese Liverpool; and the courtesies which commercial intercourse engenders, have here procured for them a more liberal reception, and a less restrained sojourn, than they must have met with in other parts of China. Buildings, wharfs, manufactorses, warehouses, and dockyards, extend along the banks of the Pei-ho, for upwards of two miles and a half; and the surface of the water, during all that length, is so closely covered with junks, that a narrow passage-way only is reserved by the river-police.

The multitudes that crowd the decks of this countless fleet, are not devoted wholly to navigation; they include whole families, who lead a sort of amphibious life—"every shore to them is foreign, and the earth an element on which they venture but occasionally." Twice have our embassies passed and repassed this great emporium; and the description of the spectacle which it presented on these occasions is calculated to give a very imposing idea of Chinese enterprise, wealth, discipline, and civilization. During one of these transits, the pageant was witnessed by such a multitude as, even in China, was rarely seen. The decks of the vessels were completely occupied, numbers stood in the shallow water between them and the shore, while a dense and continuous crowd lined the sloping banks from the houses to the water's edge. The gradual descent of the ground on each side gave the spectacle the appearance of some vast amphitheatre. The enormous diameter of the umbrageous hat rendering it a perfect nuisance, on an occasion where heads were jammed as closely as if they were screwed together, the array of so many thousand bare bald pates so situated, and exposed to the influence of a meridian sun, when the thermometer stood at ninety, must have been truly astonishing. Along the banks of the river, large bags of salt are generally piled up in a conical form, and covered carefully with matting. During the passing of the ambassadorial procession, these heaps of salt were also tenanted, presenting the appearance of so many

pyramids of heads.* In all the ardour of curiosity which evidently existed on this public demonstration, it was remarkable that no disturbance occurred; a sense of mutual accommodation pervaded the multitudinous assembly, nor were police or military permitted to appear, or mingle with the crowd.

It was while the state-barges lay moored before the viceroy's palace, that a temporary theatre was erected on the quay, with a fanciful orchestra behind it, in which a dramatic entertainment, after the national manner, was represented, for the gratification of the embassy. The exterior of the building was decorated with a variety of brilliant and lively colours, by the proper distribution, as well as contrast of which, the Chinese are able to produce the most pleasing effects. The front was left completely open towards the river, and the interior adorned with the same elegance and success. The performance was continued without interruption during a whole day, pantomime and historic dramas taking alternate possession of the boards. Strict attention was paid to costume, the actors being uniformly habited in the ancient dresses of the age in which the personages represented were supposed to have lived. A kind of recitative supplied the place of dialogue, accompanied by a variety of musical instruments, in which the gong, kettle-drum, and trumpet were conspicuous, each pause being filled up by a loud crash, such as our "brass bands" sometimes introduce. Every actor announced on his first entrance the part he was about to perform,—where the scene was laid, and other explanatory circumstances; but this precaution is only observed when the audience are foreigners, or imperfectly acquainted with the language of China.

THE IMOGENE AND ANDROMACHE PASSING THE BOCCA TIGRIS.

How should the wit of Chinaman conceive
The thunder of Old England's oaken war?
His puny flutt'ring fleet may deftly thieve;
His nautic empire raise or sink a Bar:
Our Line he never saw—how then believe?—
Nor heard of Nelson, or of Trafalgar.

C. J. C.

Having much confidence in "sound and fury," the Chinese calculated upon exciting terror by noise and high-sounding epithets, and reverence by those of the most extravagant pretensions. Their emperor is styled Teaou-kwang, or Reason's Glory; and dragon, serpent and tiger, are terms of frequent application, where strength, power, or punishment is implied. The costume of the Tartar soldier is made to resemble the

* A calculation was made by Mr. Barrow of the quantity of salt contained in the pyramids of bags standing on the quays of Tien-sin when he passed by them, and it was found to be sufficient for the consumption of thirty millions of people for one whole year. A considerable revenue is derived from the *gabelle*, or salt-duty, and the situation of collector at this place is one of the most lucrative appointments in the imperial gift.

skin of the spotted tiger, heads of the same fierce and active animal are represented on their shields, as well as on the embrasures of the batteries. The most famous fortress in all China is that on Tiger Island; and the narrow opening in the Canton river, which is protected by an amazing number of cannon, is designated Bocca Tigris, or the Tiger's Mouth.

The great estuary of the Canton river, which, near to where the Factories stood, assumes the name of Chou-keang, or the Pearl river, is contracted between the forts of Chuenpee or Shakok and Tycocktow (Great Rising Head,) into a channel of about two miles in width. From the former of these points, the coast trends eastward, embracing the shallows known as Anson's Bay, to the batteries of Anunghoy (Woman's Shoe,) just three miles from Chuenpee. Above Tycocktow are two rocky islets, South and North Wantong, between which and Anunghoy, rather less than two miles' distance, is the celebrated throat of "Tiger's Mouth;"* and about two miles farther up the river, is situated Tiger Island, or Ty-hoo-tow. Anunghoy batteries have always been strongly garrisoned, and, before the last war, mounted one hundred and forty pieces of ordnance; the batteries of North Wantong, immediately opposite to them, mounted one hundred and sixty-five. Between the islet of South Wantong and the new fort of Anunghoy, a boom, consisting of powerful iron chains, partially sustained by wooden rafts, was raised at sunset. At this fort vessels were required to produce their permits; and those that happened to arrive in the Bocca after the boom was raised, were under the necessity of continuing outside until daylight. These forts were undoubtedly constructed more with a view of terrifying merchantmen, and extorting tribute, than with an expectation of obstructing an armed force: and Keshen, in his memorable defence, lays this fact before his imperial master. Whether, however, the commissioner's statement was advanced in mitigation of punishment for his faults, or whether he spoke the historic truth, the forts of Bocca Tigris have not been able to check the British sailor, for the passage has been repeatedly forced by our vessels. When Lord Napier, the British Commissioner-General at Canton, became apprehensive of insult, he ordered the Andromache and Imogene to pass Bocca Tigris, and ascend the river to Whampoa. This achievement was performed with little difficulty, the discharge of a few broadsides having completely silenced the enemy's fire, without any material injury to the works: these were spared, to add still further glory to the British arms at no distant period.

In the commencement of the year 1841, our envoy, disgusted by the faithlessness or fickleness of Chinese functionaries, directed the resumption of hostilities; and, in consequence of this determination, Commodore Sir J. G. Bremer was directed to take and destroy the forts of Anunghoy and Wantong, and force the passage of the Bogue. With a fleet of twelve sail-of-the-line and four steamers, even a less gallant officer would have felt little apprehension for the result; but the style in which these orders were executed, has justly associated the commodore's name with those of our naval heroes. The forts on North Wantong were cannonaded by the Calliope and

* Bocca Tigris, or The Hoo-moon, or the Bogue.

Samarang, while a battery of howitzers, established on the South island, a position most unaccountably neglected by the Chinese, opened their fire simultaneously.* The quickness and precision of English gunners soon overpowered the brave efforts of the enemy; in a few minutes they were seen flying from their post, and a landing was effected without opposition. The scene of inhumanity that followed will always remain a subject of much regret to our brave officers. In endeavouring to escape from the works, the Chinese had fallen into the trenches, which were literally filled with them, and in that helpless condition they implored for mercy. In vain did our generous officers menace, command, entreat the sepoys to spare the prostrate foe; either from a settled hatred of the nation, or ignorance of the language in which the orders were given, they continued to fire without mercy upon these unresisting and defenceless masses of human beings. While this dreadful tragedy was being enacted, Sir H. Le Fleming Senhouse had been equally successful in his attack upon Anunghoy; and by the united exertions of these divisions of the expedition, the Bogue forts were captured and destroyed, the charm of their invincibility dissolved, British superiority in the art of war demonstrated, and the foundation laid for those concessions by China, which it was then supposed would terminate in a sincere alliance of esteem and friendship between the conquerors and the conquered. Unhappily, the deceitful and faithless character of the Chinese people has prevented them from deriving those advantages which would certainly have accrued had they carried out, in a good spirit, the terms of the treaty entered into on the conclusion of the opium war.

A considerable change has taken place in the trade of China by our enjoyment of an asylum at Hong-kong; and the dependencies of Canton have been interfered with by the opening of other ports. At Whampoa a number of chops, or lighters, formerly found employment in conveying the cargoes of large vessels to Canton; and there, also, a chop-house, where tolls were exacted, had a permanent establishment. Sugar and rice are the staple products of Whampoa island, and of the tract that bounds the estuary of the Chon-keang. Mr. Abed, who visited the sugar manufactories here, gives the following account of the primitive machinery employed in them:—"The simplicity and cheapness of the works were highly characteristic of Chinese taste and policy. The mill which expresses the liquor from the cane, was composed of three vertical cylinders, made of a coarse granite with wooden cogs. The coppers, as boilers are termed in other sugar-growing countries of less primitive predilections, were made of cast iron, which they have the art of reducing almost to the texture of common paper, and of welding, when cracked or broken, with entire facility and firmness. These were arranged triangularly, and with little apparent regard to those principles of granulation which are elsewhere adopted. That nothing might reduce the quantum of manual labour, where hands and mouths are so numerous, and wages so low, the mill was

* This battery was under the direction of Captain (now Colonel) Knowles, of the Royal Artillery, who, during the heavy fire that was kept up on his position, leaned with his elbow on the sand-bags of his field-work, directing his men to fire a little higher or lower, as he perceived the shells to take effect.—*Commodore Bingham's Narrative of the Expedition to China.*

placed below the level of the boilers, and the liquor carried in tubs from one to the other. As it attained its consistence in each of these vessels, instead of being passed through a strainer to the next, it was transferred by hand to another part of the building, whence, after the process of distillation, it was returned to its appropriate cauldron."

RICE-SELLERS AT TONG-CHANG-FOO.

Rice to sell! Who lacks good cheer?
Would you our rice, sir grenadier?
A bowl were well after parade;
Come, and enjoy it, in the shade.
See how it smokes—so spiced and sweet!—
Will you, fair dame, my savoury treat?
Yon little master likes it well.
Season'd and smoking—Rice to sell! C. J. C.

Such scenes as this party of rice-eaters presents are frequently witnessed by travellers, more particularly along the line of the Imperial canal, on which Tong-chang-foo is situated. The military station rendering a halt for the payment of *gabelle* necessary, the trackers seize the opportunity to rest and refresh themselves. A guard of military-police being paraded, during the settlement of tribute by the task-master or slave-driver, the trackers seat themselves beneath an immense umbrella supported by a bamboo pillar, and are supplied by the landlady of this very primitive and very picturesque *hospitium*, with bowls, chopsticks, and all other requisites for the occasion. Assembled round an earthen stove, at which the rice-meal, mixed with vegetables and fried in rancid oil or animal offal, is dressed, and disengaging themselves from their cumbrous bamboo hats, some also twisting the pienza, or long queue, round their heads, they raise the bowl to the edge of the lower lip, against which they press it closely, and, with the chopsticks throw in their food expeditiously, conveniently, and with an astonishing degree of cleanliness. In China, as well as in Western Europe, the pipe forms a necessary part of the labourer's personal property; and, from the great length of this instrument amongst Orientals, when inserted in the pocket a very considerable portion always protrudes. As stations may not occur at those intervals of time or space best suited to the tracker's relief, it is his judicious practice to carry a supply of meal in a pouch suspended at his side, along with a hard wooden spatula, such as the hostess of the great umbrella is employing, besides his accustomed chopsticks. On the ground, and close by the figure in the act of placing the chopsticks in his mouth, lie several flat boards with cords passed

through them; these are the harness, or gear, which the tracker applies to his breast, to save it from the effects of too great pressure, in his slavish occupation.

It is very erroneously stated, that owing to the predominance of agricultural propensities, the paucity of pasture and meadow land, and the preference for rice to all other species of diet, animal food has been necessarily declined; pigs and sheep being the only species of quadrupeds slaughtered and eaten. That black cattle are not kept for the shambles, is solely attributable to the abhorrence of a Buddhist to slaying oxen; the antiquity of this religion, therefore, sufficiently accounts for the equally ancient preference for vegetable diet amongst the followers of Fo. Against the use of pork, on the other hand, an equally strong prejudice exists amongst the Mohammedan section of the people; and the predominance of that faith under the descendants of Kublai Khan and the Mongol dynasty, which strictly prohibits the use of pork, discouraged the feeding of swine as an article for food or sale. It is to their religious prejudices, therefore, that the encouragement of vegetable diet, and the adoption of all those alternations and substitutes for animal food so remarkable in Chinese living, should with propriety be attributed. Mohammedanism, however, under the Tartar dynasty, has gradually declined; toleration has hastened its fall, accompanied, at the same time, by the legislative wisdom of not extending to its followers any especial protection or preference.

Agriculture having obtained a dominion so extensive, and of such very ancient foundation, no animals that require to "range the valley, free," are to be seen in a district capable of tillage; and indeed the cultivation of rice has now become a national prejudice too deeply rooted to be ever eradicated from the land. Mr. Gutzlaff, the author of the interesting memoir of the Emperor Kang-he, which accompanies these descriptions, relates an anecdote in one of his voyages, very happily illustrative of this point. "Rice being very cheap in Siam, every Chinese sailor provided a bag or two as a present for his family. In fact, the chief thing they wish and work for is rice; their domestic accounts are entirely regulated by the quantity of rice consumed; their meals, according to the number of bowls of it boiled; and their exertions, according to the quantity wanted. Every substitute for this favourite food is considered meagre, and indicative of the greatest wretchedness. When they cannot obtain a sufficient quantity to satisfy their appetites, they supply the deficiency with an equal weight of water. Inquiring whether the Western barbarians eat rice, and finding me slow to give them an answer, they exclaimed, 'Oh! the sterile regions of barbarians, which produce not the necessaries of life! Strange that the inhabitants have not long ago died of hunger! I endeavoured to show them that we had substitutes for rice which were equal if not superior to it; but all to no purpose; and they still maintain that it is rice only which can properly sustain the life of a human being."

It was at this busy town that the childish military feat of the lanterns was performed, which Mr. Barrow relates in his account of the return of the embassy from Yuen-min-yuen. "As we approached the city of Tong-chang-foo, we were much amused with a military manœuvre, which was evidently intended to astonish us. Under the walls of the city, about three hundred soldiers were drawn out in a line, which, however, the

darkness of the night had rendered invisible. But just as we were coming to anchor, each soldier, at the sound of a gong, produced from under his cloak a splendid lantern, with which he went through a regular manual exercise."

In the suburbs of the town, cultivation is conducted with particular skilfulness; and a species of tobacco is grown here, the leaves of which are small, hairy, and viscous, and the flowers of a greenish yellow passing into a faint rose-colour at the edge of the petals. Hemp is produced here also, in small quantities; but is more generally used to mix with tobacco, than in the manufacture of cloth from its fibres.

BRITISH ENCAMPMENT ON IRGAO-SHAN,

CHUSAN

How nature slept o'er yon sequester'd scene,
In knoll, and glassy wave, and woodland green!
Man's self, in kinder than his wonted guise,
There bade the patriarchal village rise.
Now, marshall'd forms of war the hill-top crest,
And soldier's tramp and clarion start its sylvan rest.

C. J. C.

The Chusan Islands, several hundred in number, lie almost due east of Take-tow promontory, in the province of Che-keang, and appear to have once formed a part of the neighbouring continent. The direction of the prevalent wind, and the strength with which the tides set in upon this part of the coast, have, in the course of ages, washed away all alluvial matter, and left only the rocky pillars, now so many pyramidal islands, standing in the waters. The currents between the islands are at this day so violent, that navigation is highly dangerous; and the Chusanese alone, who are familiarly acquainted with them, are able to take advantage of these straits as highways for commerce. Chusan isles are all of primitive structure, being composed of red and grey granite; they present a very unequal surface, the summits often attaining a height of fifteen hundred feet above sea-level; yet there is not a square mile on any island of the group unsubdued by cultivation.

Chow-shan (Boat-mountain) the largest of the archipelago, and whose name is shared by the multitude of minor isles that surround it, is fifty miles in circumference, twenty in length, having a maximum breadth of ten, and minimum of six; it forms a *heen*, or district, the seat of government of which is at Ting-hai, and is subject to the *foo*, or prefecture, of Ning-po. Approaching from the sea, the prospect is remarkably beautiful: the hills rise steeply and in conical shapes, all decked in a variety of colours, while deep ravines are observed running far inland, but closed at the sea-entrance by high embankments, in which tide-gates are inserted. The

interior prospect of the island is not less pleasing; lofty hills separate, overlook, and shelter deep fertile vales, where rice, cotton, barley, Indian-corn, sugar-cane, tobacco-plant, peach and plum-trees, lend their varieties, and the tea-plant, dwarf-oak, arbutus, their colours, to adorn the lower grounds, the summits everywhere being clothed with the brightest green. Clumps of luxuriant trees, and picturesque temples, embellish the conspicuous heights, whose interest is much increased by tombs, with plantations of fragrant shrubs around them. The introspect of these dark ravines observed on approaching the island from the sea, discloses alluvial plains of various extent, occupied by paddy-fields, interspersed with patches of brinjal, maize, and beans. Navigable canals, intersecting these reclaimed flats, are supplied by the waters that descend from the mountains, as well as by an influx from the ocean, the latter, however, regulated by sluices. There are no rivers of any magnitude in the island, but mountain-streams are numerous, and their waters are gathered with care into reservoirs, which are cautiously preserved from impurity. At Irgao-shan, where the Twenty-sixth regiment of infantry were encamped for some time, after the capture of Ting-hai by the British in the late war, is one of those much-valued pools, surrounded by the various buildings of a farm-house, which, in China, resemble petty villages; for, as the married sons never withdraw from parental government, the buildings that are added, age after age, for their accommodation, together with the requisite granaries, fruit-houses, and halls of ancestors, present a formidable assemblage. There is yet another purpose to which the out-buildings of Chinese farms are devoted. Although the population of this circumscribed area amounts to 200,000 souls, such is the fertility of the soil, that more rice, considerably, is grown than consumed: from this overplus, sham-shoo is distilled very generally by the farmers, both for domestic use and exportation; and many of the minor buildings, that give importance to the view of the homestead, are nothing more than these rural distilleries.

The detachment of the Twenty-sixth, which Lieutenant White has introduced into his sketch, as marching in amongst the farm-buildings, is supposed to be returning to their encampment on the summit of Irgao-shan; and, on the slippery bank above them, a zigzag pathway amongst beds of sweet potatoes may be observed. This footway, broad enough to admit three persons to walk abreast, like all others that traverse the island, is paved with large squared blocks of stone, sometimes cut into regular steps; and along such narrow causeways even the heaviest burdens are transported from place to place by men exclusively, wheel-carriages not being in use amongst the Chinese.

Although the habits of the islanders are similar to those of the empire generally, a peculiarity in performing the sad rites of sepulture, which Lord Jocelyn observed, most probably does not exist elsewhere. "The natives of this island," writes his lordship, "do not inter their dead as in the southern provinces, but the corpse is placed on the ground in a wooden coffin, covered with a lid, easily removed, highly polished, round which the wild flowers and creepers blossom. In most of the houses we entered on the island, these large boxes were the first objects that met the eye in the entrance-chamber. In the tenanted graves which curiosity induced us to open, the body appeared dressed

as in life, the pipe and tobacco lay on the breast, and loaves and rice at the unconscious head."

Irgao-shan, and the scene represented in the accompanying illustration, although no architectural remains are visible in the vicinity, are supposed to be identical with Ung-shan, at the foot of which stood Ung-chow, a city of the third rank, founded about the year 720 of our era, in the reign of Heuen-Tsung, of the Tang dynasty.

CAPTURE OF TING-HAI, CHUSAN.

> The walls grew weak: and fast and hot
> Against them pour'd the ceaseless shot,
> With unabating fury sent
> From battery to battlement.
>
> BYRON.

CHUSAN is not less distinguished by the beauty of its position and productions, than by its memorable connection with the history of the opium war between England and the Chinese. Its harbour presents a panorama not exceeded by any analogous prospect in the world; and the security from weather, and safety of anchorage, are also perfect: Its superficial area extends about three miles in length by one in breadth, so that perhaps not more than one hundred sail of the line could float here conveniently, and the utmost caution must be used in entering, from the strong currents that prevail everywhere between the islands, and the eddies formed at their meetings. The advantage of its commercial position was fully estimated by the inhabitants at all periods, for it is known that a large and flourishing city of the third rank existed here in the second century before the Christian era, which, after several changes of name, (the last to Ting-hai,) was destroyed in the wars between the Tartars and Chinese in the reign of Shum-che, the first emperor of the Ta-tsing dynasty, but rebuilt by his successor Kang-he in 1684. Accurate geographers place the present city in latitude 30° 0′ 20″ north, and longitude 122° 5′ 18″ east. The East India company maintained an extensive factory here from the year 1700 to 1757; and when Lord Macartney visited the island in 1793, an interpreter who had been attached to that establishment was still living.

The port or dock of Ting-hai, called Chusan harbour, is seated on the water's edge; the city, of which it forms the advanced work, lying inland rather more than a mile. One of the creeks, described in speaking of Irgao-shan, here runs up for some miles between the hills; and across its sea entrance, an embankment two miles in extent, with tide-gates and sluices, being placed, the whole reclaimed area affords a rich tract of paddy ground, intersected by navigable canals, besides a well-sheltered site for a populous city. Ting-hai does not stand upon this marshy land, but on the sloping side

of the Yung-tung valley; it is surrounded by a brick wall twenty-six feet in height, sixteen in thickness, and six miles in circuit, with four entrance-gates corresponding exactly to the cardinal points. On three sides it is protected by a canal or ditch twenty-five yards broad, the fourth side being covered by a fortified hill. Slight bridges are thrown over the canal at the four gates, cut into steps like the famous Rialto of Venice, and from this trifling coincidence, in conjunction with the additional fact of the city being intersected by canals, travellers, of more ready wit than discerning judgment, have ventured to compare Ting-hai with the city that is "throned on her hundred isles." The streets are narrow and paved, having a public sewer along the middle, from which nuisance, in addition to many other objectionable practices amongst the Chinese, they are passed by Europeans with feelings not far removed from disgust. Being the most eastern city in the empire, it has been thought prudent to strengthen it in proportion against the "barbarian over the sea;" and with this object three arsenals, two powder magazines, and other military establishments, have been placed here. There are also several public institutions, mandarins' residences, a Government pawn-broking office, numerous theatres, and many Buddhist temples, some of them acknowledged to be the most gorgeous and wealthy in China. Including Chusan harbour, Ting-hai has a population of 30,000 souls.

Twice, during the protracted hostilities between Great Britain and China, did this rich and beautiful position fall before the courage and military skill of the former; "and the morning of the 5th of July, 1840, was the day fated for Her Majesty's flag to wave over the most beautiful island appertaining to the Celestial empire, the first European banner that has floated over the flowery land." A few words, however, will be sufficient to describe this easy conquest. At half-past two o'clock the Wellesley fired the first gun, which was answered by a whole line of war junks, the ordnance along the causeway, and on battery hill; our vessels immediately poured in their broad-sides, and in *nine minutes* Chusan's docks, forts, and buildings were a heap of smoking ruins. Our troops landed on a deserted beach, amidst a few dead bodies, broken spears, swords, shields, and matchlocks, and moved cautiously on Ting-hai, before the strong ramparts of which they sat down for the remainder of that day. On the following morning scaling-ladders were placed against the walls, orders to mount issued, and, "in a few minutes," this great city was in the possession of the invaders. This may be deemed an inglorious triumph, and military men may regret that the British had not met an enemy worthy of their prowess; but every feeling heart must unite in rejoicing at that insignificance of resistance which occasioned the less loss of life. On the first of October in the following year, our fleet again returned to Chusan, to chastise the wretched inhabitants of that island for the duplicity and falsehood of their government. Headed by the gallant Keo, and fully expecting an attack, the Chinese offered a stout resistance; but the hero and his brave staff were slain, tremendous havoc made amongst his followers, and the tragic scene that now presented itself far exceeded the desolation that attended the first capture of Ting-hai. The total inequality between the contending parties, even when Keo, a man of resolution and ability, gave an example worthy of the highest

honour to his soldiers, may be judged of from the ratio of killed and wounded. On one side numbers fell; while on the other, the British, "the loss amounted to *two* killed and twenty-eight wounded."

DINNER PARTY AT A MANDARIN'S HOUSE.

——Of all appeals—no
Method's more sure at moments to take hold
Of the best feelings of mankind, which grow
More tender, as we every day behold,
Than that all softening, overpowering knell.
The tocsin of the soul—the dinner bell.

BYRON.

MANDARIN'S houses are generally more like cabinets of interesting works of art than the frequented homes of stirring and prudent men,—men who have raised themselves to a position of public respect by their intellectual superiority, and who are supposed to retain that rank by their conspicuous virtues. Certainly the vanity displayed in their palaces is much at variance with those high qualities for which alone they are believed to be promoted. The furniture of the dinner parlour, as well as of all the other apartments in a mandarin's mansion, is of a costly and beautiful description, and the walls and ceiling are always decorated with fretwork, carved designs in hard woods, and brilliantly coloured paper-hangings. On occasions of conviviality, the table, a broad slab supported by a richly carved frame, is spread with various ornaments: china jars in which flowers and fragrant perfumes are placed, generally stand on plateaux of glass, porcelain, or silver, in the centre, a space being reserved all round for the bowls of the respective guests. Chairs, articles so little used in Asia, form part of the furniture of every house, and in those of men of rank are adorned with embroidered silk and velvet cushions and draperies. The host assumes his place at the head of the table, his chair being raised a little higher than those of his guests, who take their seats on either side, as amongst the civilized nations of Europe.

Such entertainments are encumbered with ceremony; the master of the feast drinks to his company, and they to him in turn; he even eats to them, and his every movement is noticed, respected, and has influence upon the immediate part which each visitor performs. Refusal of an invitation is unpardonable unless in case of sickness, or the demands of public duty, and under such circumstances the absentee's portion is sent to his house with a pomp that is utterly ludicrous. Amongst the Romans there was a custom something like to this,—each guest brought a napkin in his pocket to the banquet, into which he put the fragments of his share of the feast, and sent them home by his attending slave. A dinner in China consists of a number of made dishes, not

placed at once upon the table, but served up in succession, in porcelain bowls carried in on trays. The ceremony commences by the host standing up and pledging his friends, which they as courteously return. Custards and preserved fruits are then served by a number of attendants; after follow, in several courses, soups either of mare's milk and blood, or vermicelli, or of birds' nests, which is both insipid and gelatinous, or a much superior kind, consisting of an extract of beef seasoned with soy; the next course may be supposed to include basins of stewed sharks' fins, birds' nests, deer sinews, and other dishes believed to be peculiarly nutritious; and this is often succeeded by different kinds of meat minced into small pieces and floating in gravy; amongst the latter varieties are included fowls split open and grilled, others stewed, fowls' livers floating in oil, eggs with their embryo chickens, and puppies' flesh. The pastry, which is supplied in abundance, is made from buckwheat, is uncommonly light, and white as snow. Fruits are always iced; and this luxury, in the vicinity of Peking, is within the reach of the poorest mechanic. The wine is of a light kind, having the flavour of sherry; it is made from rice, and is served in an earthen kettle, whence it is poured, by a servant bending on one knee, into little porcelain cups, and drank warm. Porcelain spoons are also in use, and four-pronged silver forks were laid at those banquets to which our envoys and officers have occasionally been invited, but chopsticks are the prevailing, popular instruments for the transport of every Chinaman's food, both solid and liquid, from his saucer to his palate.

During the banquet, a deputy from a company of comedians placed at one end of the apartment, presents a catalogue of those dramatic pieces which his associates are prepared to exhibit; but, no matter which may be selected, the din, clatter, jingle, and sibilous noise that is kept up during the performance, would render their early retirement an object most anxiously desired by a foreigner. The intellectual part of the exhibition is generally succeeded by tumbling, jumping, vaulting, and various feats of juggling, strength, and activity: in all which the actors exhibit powers very superior to their dramatic efforts, and such as would undoubtedly excite applause in any assembly where such spectacles are admitted.

HOUSE OF A CHINESE MERCHANT, NEAR CANTON.

In the midst a fountain
Playeth day and night
Each small wave a mirror
For the changing light.

L. E. L.

A Chinese villa is an assemblage of buildings of various dimensions and designs, brought together without any apparent method, but displaying a fruitful imagination and an exhaustless fancy. The exterior parts are of that gloomy mural character, which prevails in all those countries where the softer sex are held in a mild but degrading imprisonment, by both parents and husbands; but within, the aspect at least, breathes pleasure and tranquillity. Although no regular order of art is discoverable in Chinese architecture, an analysis of its parts and comparison of examples will lead immediately to the detection of much system, and explain the necessity for what may appear superfluous. Having no idea of balancing materials according to those mathematical principles on which our great stone arches and sublime cathedrals are constructed, and continuing most preposterously to lay the roofing-beams in a position at right angles to that adopted by our builders, they do not venture to form a roof of great span or dimensions. Since then he cannot have a broad roof, the Chinaman is content with a house in proportion; and if he possesses wealth enough to maintain a large establishment, instead of one great mansion, he causes many small buildings to be erected within the space enclosed for the seclusion and enjoyment of his family. The necessary narrowness also of their roofs leaves no alternative, when a spacious apartment is required, but the introduction of pillars, hence the endless repetition of this feature in their houses. A veranda is sustained by pillars, behind which rises the main building, generally one story in height; but, when the grounds are so spacious that a second or third story may be raised, without affording the females of the family an opportunity of seeing or being seen, the addition is oft-times made. In the southern provinces, where the original of the accompanying view exists, the veranda is requisite for shade; the front of each apartment is open, save the intervention of a lattice-work gilt and brightly painted; and even in the upper rooms, the door is the only medium of light and air. The pillars which sustain the roof of every apartment are of pine wood, sometimes carved, more frequently plain but painted, and the rafters are covered with glazed tiles, of a concave form, and laid like roofing tiles in England; the bright blue colour of the bricks in the walls is relieved by scrolling and seaming of white paint, with an excellent effect. Whether Europeans view the Chinese roof as a beauty or deformity, it is upon this part of the building the architect expends his best abilities. The gables are grotesquely adorned

with scroll-work and gilded dragons; nor is his license limited, unless by the variety of patterns which the flowers of the field, the birds of the air, and the beasts of the forest include. But the genius of the artist must extend beyond mere architectural decoration; he must also be able to introduce within the villa an artificial lake, adorn its banks with rock-work and pleasure-grounds, and associate the wildest productions of untamed nature with the most gorgeous creations of art. Bridges, canals, fountains, grottos, rocks worn or wrought into the most extravagant forms, and either insulated in the water or starting from the flower-beds, are the usual objects with which villa pleasure-grounds are decorated; and the fancy that is displayed in their disposition, to foreigners must necessarily appear most admirable, and is amazingly difficult of successful imitation. "For rural retreats," writes Mr. Lay, "I should delight to see the Chinese style adopted; since, with our crystal canals and our noble plantations, we should have a cluster of abodes that would appear as if they had been fitted up for wood-nymphs, and beings of a different day. But, a builder, in order to be qualified for such a work, must have travelled in China, and, by an instinctive enthusiasm, have imbibed Chinese feeling, otherwise he would not catch that freedom and that unbounded playfulness so conspicuous in all their edifices of any cost or extent."

CANTON BARGEMEN FIGHTING QUAILS.

" He knows his fault, he feels, he views,
Detesting what he most pursues;
His judgment tells him, all his gains,
For fleeting joys, are lasting pains." THE GAMESTER.

In every country vice has established a dominion of greater or less extent, which the most polished manners and most moral laws have not been able to subdue. Of this truth, London and Paris, chief cities of the world, present a melancholy evidence. It is even remarkable, that gambling, the most detestable of all demoralizing habits, is claimed, in those great capitals, as a privilege of the aristocracy, while in China it is confined almost entirely to plebeian society. How many fortunes are annually dissipated on the race-course, in the cock-pit, or at the club-house; how many ancient and wealthy families reduced, by such prodigality, to the lot of humble life, accompanied by the pain that fallen fortune generally inflicts! The many suicides that are committed in the city of Paris have their origin in a propensity for gambling; and the few noble families in monarchical England, whose wealth is disproportioned to their rank, owe their degradation to the same vicious practice. Laws discourage, but do not denounce this sin; the timidity of legislators has hitherto operated in protecting such a mischievous exercise of liberty.

Gaming amongst the Chinese is analogous to the coarse species of chances and swindling, practised at our country fairs, and on every race-course, with this difference only, that cards are there in more general requisition. The athletic bargemen on the Pearl river, devote every hour, that can be stolen from work, to the recreation of gambling; and, the weary trader, emancipated from temporary slavery, buries all his sorrows in the excitment which this vile propensity awakes. Children partake of this national weakness in some degree, or rather the vicious habits of society create an appetite in the youthful mind. A fruit-vender disposes of his goods by a sort of lottery, or game of hazard; supplied with a box and dice, he presents them to his customer, who stakes the price against the selected fruits. The first throw is the buyer's privilege, and the winner, of course, takes up both fruit and money. Raffling is also a favourite mode of barter; provisions of every description are disposed of in this way, and so insensibly does vice obtain the mastery, that wives, or children, are sometimes the last stake played for between these habitual gamblers.

Dominoes, dice, and cards constitute the chief instruments of this hateful trade; and chess is also generally known. Their cards are seldom more than three inches in length by one in breadth, and marked with red and black colours as our own. The suspense, and the consumption of time, inseparable from a long-contested game of chess, in which, after all, the victory is a triumph of memory rather than discernment, have occasioned its postponement to most others; but, such are the industry and perseverance of the Chinese, that when they do prefer it, they are admirable players.

"Hunt-the-slipper," a sport with which the rising generation of Old England are familiar, is probably a mere version of the Chinese "Hand-the-flower." While the bouquet is in rapid transit from hand to hand, a continued roll is kept up on a drum in an adjoining room; whoever happens to have the bouquet at the moment when the roll ceases, drinks an extra cup of wine, or pays for a cup "all round." But of all the games in use amongst the humbler classes in China, the *Tsoi-moi* is the most popular: "Two persons, sitting directly opposite to each other, raise their hands at the same moment, when each calls out the number he guesses to be the sum of the fingers expanded by himself and his adversary. The closed hand or fist is none—the thumb, one—the thumb and forefinger, two—and so on; the chances lying between 0 and 5, as each must know the number held out by himself." This is the amusement to which Cicero alludes in his Offices, and which his commentator Melancthon thus describes, "Those who play at *micare digitis*, stretch out, with great quickness, as many fingers of one hand each, as they please, and at the same instant both guess how many are held up by the two together; he who guesses right wins the game. To have a sharp sight is necessary, and great confidence when it is played in the dark." This very game still prevails amongst the Romans, by whom it is called *Mora*, and the Transteverini, a low people who dwell on the further bank of the Tiber, are amazingly addicted to it.

There are other sports and gambling practices, common to most civilized nations, which are to be added to those already noticed; they include cock-fighting, a favourite amusement of the Mandarins, and which was probably imported from the country of the Malays; quail and cricket fighting,—all equally cruel and unmanly. Training is a profession which gives occupation to numbers, and the interest taken in these unworthy sports is so universal and exciting, that the gamester alone would credit their true history. The birds are furnished with steel spurs, as our game-cocks in the pit, and the contest, therefore, seldom fails to prove fatal to one or both. The victor is put up for sale, or raffle, and the eagerness to become his master is demonstrated by the enormous sums staked, or paid down, for him. The inquiries of the Chinese after other pugnacious animals, have extended into the insect kingdom, where they have discovered a species of grillus, or locust, or cricket, whose quarrelsome propensities confer upon it an unhappy notoriety. Two of these diminutive victims are placed in a bowl or a sieve, and submitted to the irritation of a straw applied by the owner; driven to madness, they attack each other with indescribable fury, producing the highest degree of mirth to the spectator, and of interest to the gamesters who preside at the table. Would that their civilization had taught them to remember—

> —The poor beetle, that we tread upon,
> In corporal sufferance feels a pang as great
> As when a giant dies.

CITY OF NING-PO, FROM THE RIVER.

" Now still brighter hopes arise,
Over life's enlarging day,
Science, commerce, enterprise,
Point to man his glorious way."

About twelve miles from the archipelago of Chusan, and on the left bank of the Ta-hea, or Kin river, stands the walled city of Ning-po, which Europeans formerly called Liam-po. It is the fourth city of the province of Tche-kiang, is itself of the first order, having four of the third under its jurisdiction, and enjoys the advantage of a good roadstead. Seated at the confluence of two rivers, the Ta-hea and Yao, its position is both agreeable and convenient; and the trade between this port and Japan has always been of an active character. A very level plain surrounds the site of Ning-po, extending to a distance of many miles on every side, and confined ultimately to the form of a vast oval basin, by lofty mountains, that rise abruptly and terminate the view. Many towns speckle the smooth surface of these fertile fields, on which also vast numbers of cattle are fed, and luxuriant crops of rice, cotton, and pulse are raised. Nowhere in China is irrigation more advantageously or more skilfully adopted, than in the rich plain of Ning-po, the waters that descend from the encircling mountains being directed into sixty-six canals, all which, after contributing their services to the duty of fertilizing, discharge their surplus into a main trunk that communicates with the Ta-hea. The amphitheatre of hills, the luxuriant vegetation of the well-watered plain, the occurrence of so many comfortable-looking towns, the brilliant sky, the wholesome and salubrious climate, and the great variety of trees, combine in the formation of a picture whose character is the most happy and agreeable. "The scenery about Ning-po," writes commander Bingham, "formed the prettiest landscape we had seen in China."

Its walls, extending rather more than five miles, are entirely of granite; and five gates afford admission within them. There are also two water-gates, these are mere arches in the walls, through which canals pass, each being protected by a portcullis. The public buildings are mean, and few in number, trade having for ages so completely absorbed the attention of the citizens, that the fine arts fell into oblivion. One lofty pagoda of brick, is the sole architectural boast of the place; and a bridge of boats over the Ta-hea, constructed about three centuries back, still retains its position. The streets are rather broader than those of Canton, and the shops better furnished, especially with japan-ware; but their width suffers an apparent diminution from the pent-houses which project beyond the shop-fronts. In the early years of the last century the English were permitted to trade here; but the intrigues of the Portuguese and Russians, combined with the bigotry of the Chinese, deprived them of that valuable privilege, and restricted their merchants to the ports of Canton and Macao.

To this advantage, however, our commerce is restored by the treaty signed after the conclusion of the opium war; and Ning-po for many years has participated more largely in foreign trade, exchanging her silks, cottons, teas, and lacquered-ware, for the woollens and hardware of England, than any other of the free ports of the empire.

Upon the visit of Mr. Lindsay, in the ship Amherst, he found the inhabitants inclined to renew their friendly intercourse with the Ta-ying Kwo-jin (Englishmen), whom they had been taught by their government to designate as hak-kwae (black-demons), and hung-moon (red-bristles), and by other insulting and detracting epithets. The mandarins, however, had no authority to treat with Mr. Lindsay; and his mission proved as fruitless as those persons who were acquainted with the political condition of China had anticipated. During the continuation of the opium war the dastardly character of the Chinese, and the degraded state to which they are reduced, by the absolute quality of the despotism to which they submit, were conspicuously exhibited in their treatment of the shipwrecked crew of the Kite transport-ship. Having got possession of Mrs. Noble, widow of the master, they flogged her with a bamboo, put a chain round her neck, dragged her in this condition through the most public streets of several towns, and then put her into a criminal's cage, according to the infamous instructions of their laws. Captain Anstruther endured similar indignities, and many of the sailors were suffocated in a "black hole," where they were immured so long, that when released, the survivors appeared like so many skeletons in chains.

But retribution was not long delayed; that equilibrium, which is maintained by the laws of nature, finds a parallel in the balance sustained by the codes of justice and humanity. Captain Elliott in vain endeavoured to obtain the liberation of the prisoners; evasion and falsehood alone were employed by the Chinese in their negociations. The following year, after the capture of Ching-hai with terrible slaughter, Rear-Admiral Sir W. Parker proceeded to the attack of Ning-po. The strength of his fleet, which consisted of the Modeste, Columbine, Cruiser, Bentinck, with the steamers Sesostris, Queen, Nemesis, and Phlegethon, alarmed the mandarins; and their fears were so much increased by intelligence of the fall of Ching-hai, that, when our troops landed, they found only a deserted city. Sir Thomas Herbert, at the head of the naval brigade, advanced to the gates, which were immediately forced, and entered the market-place without firing a single shot; the band of the 18th, meanwhile encouraging our men, and delighting the astonished Chinese, who clung to their homes, with the old Irish air of Garry Owen. Thus were the injuries of Mrs. Noble, Captain Anstruther, and the imprisoned seamen, gloriously avenged by the gallantry of their countrymen.

The other large towns, in the plain of Ning-po, offering no resistance, British superiority was acknowledged. Sir Henry Pottinger proceeded up the river, a distance of forty miles, to the city of Yuyaun, which the authorities had also abandoned; but shallow water, and the interruption of a stone bridge of six arches, prevented his further progress.

Ning-po was rich in spoils; corn, silver, articles of the rarest manufacture, were carried away as trophies of the conquest of this ancient city, where more than half a

million of inhabitants were located. The richest and most interesting of these emblems of victory is the "Great Bell," the finest specimen of refinement in taste and workmanship ever brought into Europe. It is composed of tin, copper, and silver, is five feet in height by three in diameter, and adorned with bands and panels enriched by relievos and inscriptions. The figures are those of the Bhuddist priesthood, whose origin is known to be Hindoo; and the inscriptions, according to the interpretation of that eminent Oriental scholar, Mr. Samuel Birch, of the British Museum, are in the Sanscrit character; they imply that the bell was cast for the temple of Shaou-ching, on the eighth moon of the nineteenth year of the reigning emperor, Taou-kwang, that is, in 1839. This gorgeous trophy, with its scalloped mouth, and graceful contour, resembling the Campanula Tremuloïdes, is now preserved in the library of Buckingham Palace, as a memento of the war with China.

ENTRANCE INTO THE CITY OF AMOY.

"I see within the city-streets
Life's most extreme estates·
The gorgeous domes of palaces,
The prison's doleful grates." MARY HOWITT.

THE sterility of the coast and country, in this part of Fo-kien, obliging the inhabitants to have recourse to commerce for subsistence and employment, they very early and very wisely selected the port and the Isle of Amoy as a site for its asylum. Here is a vast natural basin, where a thousand vessels may ride in safety, sheltered, by an intervening island, from the prevalent winds, and in water deep enough to float the largest ships. The excellence of this land-locked harbour soon brought hither the shipping of Siam and Cochin-China, and the English had a factory here, until the narrow policy of the empire obliged them to remove to Canton; in fact, it was then the centre of Chinese maritime interests. Being now a free port, with a good harbour, and the inhabitants of necessity mariners, foreign trade revived more rapidly here than even at Ning-po, although the communication with the interior of China from the latter is so easy as to become a great auxiliary to expanding trade. Public buildings are numerous and spacious, but inelegant; few city embellishments are in progress, and enterprise and commercial spirit seem to have been completely checked by the prohibition against all foreign intercourse and the removal of the British factory.

The great gate of Amoy is rather massive than magnificent; the dragon constitutes the most prominent part of its sculptured ornaments; sentences from the ethics of Con-

fucius, the most valuable. A boat-shaped finial that crowns the summit, supports two fish, emblems more rational and appropriate than the national symbol, because the deep-water fishery off this coast, in the channel of Formosa, is amazingly productive, and the whole population of Amoy may be deemed maritime. A garrison, cannon-foundry, and dock-yard, have been maintained here for many years; and, when our fleet appeared in the noble harbour of Emouy or Amoy, in 1841, they found the place strongly fortified, and defended by a considerable Tartar force.

On the 25th of August 1841, the second northern expedition against the Celestials appeared off Amoy, and was received by a few rounds from the battery of Que-moy, which the Modeste returned. On the following day, a mandarin, with a flag of truce, came from the city, to enquire the object of so formal a visit from so large a fleet, pretending to think that it must have been "trade;" he concluded his nonsensical address, however, by ordering our admiral to leave the port without delay, as the only means of avoiding inevitable destruction: to this advice, Sir Henry Pottinger replied, that compassion alone would induce him to receive the immediate surrender of Amoy and its fortifications, and retain them until the conclusion of a treaty between the Queen of England and his Imperial Majesty. He consented also to the retirement of the Tartar officers and troops. The Tartars not unreasonably concluded that a stout resistance might be offered to our ships, from the great strength of their works and the number and calibre of their guns. One fort, twelve hundred yards in length, mounted ninety heavy guns; there were many detached batteries, and a second fort, on Red Point, mounting forty-two of the heaviest Chinese ordnance. On Ko-long-soo, the key to Amoy, were seventy-six pieces of artillery, and the embrasures were protected all along by sand-bags; another fort was constructed on Cansoo Island, raking the passage on that side, and Huan-tong-san, or the inner harbour, was guarded by several batteries commanding the front shore.

This apparently impregnable place was attacked with that deliberate gallantry which distinguishes the British navy; as if no opposition existed, danger seems never to be estimated by our officers, in calculating the mode of attacking an enemy. The Modeste, Blanche, Druid, with the rest of the fleet, stood in for the city, exchanging occasional shots with the batteries that lined the passage, but not deigning to anchor until they came within a few yards of the great fortifications of Ko-long-soo. After a few broadsides, the marines, under Captain Ellis, and a detachment of the 26th, led on by Major Johnston, effected a safe landing, and pouring some half-dozen volleys amongst the enemy, put the whole garrison to flight. The Modeste now ran into the inner harbour, where she silenced all the batteries, and captured twenty-six deserted war-junks, mounting altogether one hundred and twenty-eight guns. At the long battery, a brave but brief resistance was offered, by the Tartars, to the combined fire of five of our men of war, but a detachment of our men landing and falling on the enemy's rear, many were bayonetted at their guns; this gallant manœuvre completed the panic that had commenced amongst the enemy, and nothing was to be seen but mounted mandarins and "brave Tartars" flying up the country, pursued by our marines and seamen.

"The loss of the Chinese was very great, that of the British naval force amounted to *one* killed and seven wounded; the loss of our troops was very slight." The Chinese naval commander threw himself into the sea, and a great mandarin, who was closely pursued by our men, drew his sword and plunged it into his heart. No Sycee silver was found here, but bullion, to the value of twenty thousand dollars, was secured.

FEAST OF LANTERNS.

"They gave themselves up to a superstition, the lights of which mocked their own darkness."

JOHNES.

No hebdomadal rest, or day of worship, belongs to Chinese idolatry, but feasts, or festivals, or processions, are held occasionally, in honour of some fabled monster, some contemptible superstition, or some great natural object. Funeral processions, as well as marriage ceremonies, are amongst their festivities; the feast of "the Dragon-boat" is perhaps the most silly of their exhibitions, and the feast of lanterns the most magnificent and universal. Each year is commenced by a day of public rejoicing, the festival being held on the first day of the first moon, which falls in the middle of February. Labour is then suspended for forty days, visits of ceremony paid by the rich, and gaiety of all sorts indulged in by the poor. It is during this festive season, that the most superstitious light a taper at the altar of some neighbouring temple, with which they proceed directly towards their homes. If the light escape unextinguished, the votary is to be prosperous; but if otherwise, his lot will be as the darkness around him.

On the fifteenth of this moon, the feast of lanterns is celebrated; it was instituted during the Tang dynasty, but did not find that general acceptance which it now enjoys, for three centuries later. Notwithstanding its resemblance to the Egyptian "feast of lights," its object is imperfectly understood, and it now appears to be little more than an annual occasion for the exercise and display of the nation, in the manufacture of lanterns and the pyrotechnic art. On this occasion the whole empire is illuminated from one end to the other, as we are told by Herodotus, that Egypt used to be "from the cataracts of the Nile to the Mediterranean." Every elevated point is decorated with a lantern; every house, turret, temple, bridge, and boat, is adorned by these resplendent national emblems. Nor is the number, said to exceed two hundred millions, that is hung up at these saturnalia, more extraordinary, than the variety that is employed in their shape, design, and material. Birds, beasts, fishes, the whole animal kingdom, is made tributary to the occasion, by furnishing forms; fancy supplies the designs painted on the transparent panels of each lustre: and, pearl-shell, mica, horn, glass, paper, cot-

ton, silk, and other fabrics, are pressed into the service of the manufacturers. While these lights remain suspended from the house-tops, every subject of his Imperial majesty is also supplied with a hand-lantern, and in front of each dwelling fireworks continue to be displayed, until both purse and powder are exhausted.

Visits are paid, by lengthened processions, to the different halls of Confucius, and temples of Fo; the actors in these pantomimes bearing an infinite variety of emblems, all, however, of the lantern family. Some lanterns resemble illuminated fish, continually spitting fire from their mouths; others, the favourite dragon, from whose eyes flames of fire dart at intervals; the figure of an animal suddenly bursts out into a terrible explosion, or rises majestically into a pyramid of flame. The effect in the darkness of night is highly amusing; as the object is always elevated on the top of a pole, the air seems filled with birds, fish, and quadrupeds, passing and repassing in all directions.

No people, perhaps, excel so much in the pyrotechnic art as the Celestials, of which their festivals afford the most convincing demonstration. During the late war, upon a temporary cessation of hostilities, the Cantonese treated their visitors with a specimen of their ability in this peculiar accomplishment, the following account of which is taken from a volume, modest in pretensions, but in execution meritorious.*

"A representation was made of an immense vine arbour, which burned without consuming; the trunk, branches, leaves, and fruit, appeared in their natural colours, with, occasionally, butterflies flitting among their branches. To this succeeded an immense number of rockets, which formed themselves into innumerable stars, serpents, comets, and flying dragons. This magnificent display was followed by a grand discharge, on all sides, of a shower of fire, with which was intermixed variegated lanterns, some with sentences written on them, together with figures of fruit, flowers, and fans. Then ascended a display of columns, formed by rings of light, which lasted a few minutes, and was unequalled in brilliancy by any previous device. At last the grand finale took place; the Chinese dragon, of an immense size, appeared in all his majesty, surrounded by ten thousand winged reptiles, standards and banners, when, in an instant, appeared, upon the back of the monster, the figure of the emperor in blue lights. These successively changed to yellow, and lastly to the most intense white. A deafening report now rent the air, while a green veil rose over the emperor, from the midst of which a volcano of rockets ascended."

* Ten Thousand Things relating to China and the Chinese, by W. B. Langdon, Esq.

THE TAI-WANG-KOW, OR YELLOW PAGODA FORT.

CANTON RIVER.

Haste, bring them forth ! and raze
From turret to foundation-stone, the keep
Whence rose no song of praise
From weary captives wont to doubt and weep.

THE CHRISTIAN CAPTIVE.

In many places the banks of the Canton or Pearl river are eminently picturesque, and the separation of its waters into numerous channels, while it perplexes the foreign navigator, is a source of endless gratification and real advantage to those acquainted with the different branches, and who dwell along their refreshing borders. Mile after mile of the river littorale below Canton is clothed with the densest and most brilliant foliage, save where population equally compact has hewn out a site for a settlement. There villages peep forth from the thick dark shelter of an ancient grove, which at one time is in immediate contact with the grotesque dwellings, at another removed only by the area of an orchard, a garden, or a pleasure-ground. The noblest forest-trees that grow in China are intermixed with fruit-trees of rarity and richness; amongst these are the peach, almond, plum, and many whose blossoms impart to the landscape a colouring that even Chinese dexterity often fails to imitate effectually. Orange, citron, and other varieties of Oriental fruits, luxuriate along the gently waving banks of these sunny waters, with a bloom and a beauty that art and cultivation in vain endeavour to attain.

An islet that seems to float in the channel, called by Europeans the Macao Passage, serves as the foundation for the fortified pagoda of the Tai-wang-kow. A tower of four stories is enclosed by a strongly built curtain of granite stone, pierced with loop-holes, and finished with battlements. The primitive object of the Pagoda is not easily explicable on rational principles; but, in connection with the Chinese system of military discipline, and their art of war, admits of explanation. From the elevation of its turreted stories, watchmen can discover the approaching enemy, and give the word of command to the gunners within the ramparts. This plan, however, is subject to one inconvenience, namely, discovery of the fort itself by the foe, and, therefore, exposure of the Pagoda itself to the fire of an enemy's ship, which might throw down the whole building upon the gunners at its foot. In this case, the gingalls, matchlocks, and men of all arms, would in all probability be buried in the ruins. The area of the island, about an English acre, is dedicated to military works, with the exception of the space occupied by some lofty trees of the banyan species, whose shelter proves particularly grateful to the soldier sinking under the weight of his armour, and who would otherwise often be exhausted by the scorching rays of a tropical sun. The practice of embowering a fortress

is not confined to Tai-wang-kow, it prevails universally in Chinese defensive posts, engineers being of opinion, that the shade of a banyan tree will protect the soldier not only from the burning rays of the sun, but also from the red artillery of an enemy. And it was this principle of self-sufficiency or self-deception, so prevalent in this vast empire, that induced the erection of a pagoda in the middle of a battery, which, to be useful, should be concealed—the author of the design imagining that its haughty height would warn the enemy against too near an approach.

Upon the first appearance of a rupture with China, in the opium war, this picturesque defence was occupied by a detachment of the royal marines, who kept entire possession of it until the resumption of hostilities on the 23rd of June, 1841. Although within reach of assistance from Canton, from which it is only two miles distant, no resistance was offered to our occupation; yet our officers assert, that had they been attacked in turn, they could have repulsed the best efforts of the enemy to dislodge them. As a toll-house or watch-tower, the Tai-wang is valuable, and in other hands, by its means, the approach of an enemy to Canton might be successfully impeded. When our troops surprised it, a communication was formed with both banks of the river by rafts that completely obstructed the passages. Each flotilla, or rather section of the pontoon, consisted of ten layers of timber, ten feet square, strongly bound together with iron bolts, and anchored securely at each corner. There was little ingenuity in the design; and when our troops entered the fort, and occupied it, the control of the clumsy impediment passed into their hands, to the prejudice of its authors.

It was to have been hoped that the lesson given to the Chinese so recently as 1843 would have sufficed to instil into their minds a wholesome fear of the power of Britain; but, unhappily, the attempts of the Chinese authorities to evade the terms of the treaty entered into on the conclusion of the opium war, and the seizure of a vessel while sailing under English colours, have led to a renewal of hostilities, which, it is to be hoped, will not cease until a permanent peace has been established.

LADIES OF A MANDARIN'S FAMILY AT CARDS.

> Cards were superfluous here, with all the tricks
> That idleness has ever yet contrived,
> To fill the void of an unfurnished brain,
> To palliate dulness, and give time a shove.
>
> COWPER.

THE position which females occupy in society may be fairly taken as a test of civilization, in each respective nation; wherever the moral and intellectual powers of the gentler sex are held in estimation, that country will be found to enjoy such laws as promote the happiness of the people; wherever personal charms constitute the only ground of love or admiration, as in many Asiatic governments, there tyranny and slavery prevail extensively. Neither do the lavish gifts of nature secure a happy home to their possessor, or subdue the fierce spirit of her absolute lord; on the contrary, surpassing beauty, in unchristian climes, rivets the chains of slavery more firmly, elevates the harem-walls to a more hopeless height, excludes the society of friends or companions, and shuts in the luckless victim from the world for ever. And while submission to the caprice of a tyrant is the captive's wisest policy, her sole remaining lot, even this great sacrifice does not mitigate the ferocity of his nature, or the rudeness of his habits, for often are these helpless habitants of the Oriental harem immolated, to allay a groundless jealousy, or make room for a more favoured rival; and oftener still are the most dreadful assassinations perpetrated by tyrants, whose uncontrollable passions are inflamed by the bare suspicion of infidelity. Hence it follows, that where the softer sex are retained in a state of bondage, and denied participation in social duties and social intercourse, there the habits of the people are necessarily rude—there civilization is inevitably checked in its humanizing progress.

A species of middle state, between rudeness and civilization, is the portion of a Chinese lady of quality. Inhumanly deprived of the use of her limbs, whenever she desires to go abroad she is subject to a species of concealment in a close sedan, similar to the araba of Mohammedan odaliques; and so strictly is this incognito observed, that less wealthy persons keep covered wheelbarrows for their captive wives—not to prevent the winds of heaven from visiting them too roughly, but to deprive them of the homage of earthly eyes. Notwithstanding all this jealous care, it is remarkable that females in the humbler ranks are treated with little respect: one class are the flowers of the garden, the other of the forest; one are fed, and lodged, and cherished, with all the care and cost and jealousy that belong to the conservatory—the other left to waste their sweetness

on the desert air, or else spurned soon after by the rude hand that plucked them. Often do we see the poor man's wife labouring in the fields of rice, the farm of cotton, the nurseries of silk, her infant being safely tied upon her back, while her husband is engaged in the excitements of smoking or of gambling.

There is but *one* supreme mistress of a mandarin's palace, and to her authority all others of her sex, within the limits of the pavilion, must acknowledge entire submission. To the disgrace of this ancient empire, however, polygamy does exist here, although in a form more mitigated than in the Turkish dominions. Amongst the graceful cabinets counted along with the ladies' apartments, there is usually one arranged as a chapel or worship, or a hall of ancestors. In general, a figure of Tien-sing, the Queen of Heaven, is placed in a niche at the end, various decorations being introduced all around; and a splendid curtain of embroidered silk falling in front, secures retirement and perfect seclusion for the votaries who may be disposed to enter and to worship. Having no sabbath, either for the purposes of religion or of rest, the Chinese feel a secret consolation in these domestic chapels, where they pour forth the real sentiments of their souls, before that God whose existence their innate ideas prove, but of whose nature and properties they still are ignorant. With the inconsistency that seems to characterize all Chinese customs, and distinguish them from those of other nations, it is in front of this very *capella*, and in the very presence of their little golden protectress, that the ladies of every family uniformly seat themselves, to indulge in the amusement of card-playing. Denied so many other species of social enjoyment, none but the most rigid and fastidious could object to their indulgence in this ancient game—but who can be unconscious of the glaring contradiction which the choice of a playing-room discloses?

The variety of games known in China is endless; and many of them require considerable dexterity. In shape, the cards are longer and narrower than those in use amongst Europeans, and a pack includes a much larger number. When cards have lost their power of pleasing, the time is beguiled by the introduction of tobacco. Females, from the tender age of eight years, are initiated in this disgusting habit; and a little silken reticule is generally attached to every lady's dress, to hold a pipe and a supply of tobacco. But these, and even less graceful employments, are pardonable, when the monotonous nature of their life of seclusion is remembered. Although less suspected, less enslaved, less degraded than Turkish females, yet the formality to which Chinese ladies are doomed is eminently tedious. Children, chief solace of a mother's retired and useful life, are in China placed under laws that outrage the best feelings of human nature. Female infants may be destroyed at the pleasure of the father—over children of the other sex, the law gives the parent absolute power; hence, at the age of ten years, the boy is removed finally from the mother's surveillance, nor is he permitted after to visit the pavilion in which he was born—the scene in which his helplessness first found that care which a mother only knows how to bestow. Cut off, by a hateful code of regulations, from the opportunity of fulfilling her legitimate trust, the Chinese wife and mother is necessitated to have recourse to those means of filling up the great void in life which these privations have created. Painting, embroidery, the care of an aviary, the recreations of the garden and

the pleasure grounds, occasional appeals to the little image that presides over the domestic altar, fond attentions to her children while they are permitted to remain with her, the game of chess when the number of fair captives is limited to two, but, when increased beyond that amount, the more popular amusement of cards, are called to the relief of those pangs which disappointments produce—those sorrows by which separation from the world is so often accompanied.

TERMINATION OF THE GREAT WALL OF CHINA,

AND THE GULF OF PE-CHE-LI, DURING A TYPHOON.

——Do but stand upon the foaming shore,
The chiding billows seem to pelt the clouds;
The wind-shak'd surge, with high, and monstrous main,
Seems to cast water on the burning bear,
And quench the guards of the ever-fixed pole:
I never did such molestation view
On the enchafed flood.

SHAKSPEARE.

In a previous description of the Great Wall of China,* the particular view here given is alluded to and described. There the only genuine drawings of this extraordinary work of art, that have ever been brought to Europe, are distinctly spoken of, and, from that description, the peculiarities of the present, the most interesting because the least known and most authentic, may be gathered. Our readers are aware, from a comparison of the ponderous volumes themselves, which detail the circumstances of the embassy, with the published notes of Lord Jocelyn, that Lord Macartney was misled as to the exact terminus of the Wen-li-tchang-tching; and, the accompanying illustration, taken by a draughtsman attached to one of the exploring expeditions, that visited the embouchure of the Pei-ho, previous to the war with China, not only places the fact beyond doubt, but gives the real position of the sea-extremity of the wall. From the deck of the war-steamer that navigated this savage sea, the *Traitor's Gate* was distinctly seen, midway between the mountains and the shore; and this gratifying discovery is auxiliary to the settlement of a disputed point in Tartar history.

The rude fierce aspect of the mountains, with their broken breasts and shattered pinnacles, is in accurate keeping with the stern character of the stormy sea that seems eternally struggling to approach their feet. Navigation here, by well-found barks, would not be attended with more than the common dangers of the sea; but with such clumsy, ill-constructed vessels as the trading junk, the lottery of a sailor's life is filled

* *Ante*, p. 17.

with blanks. Exposed by their great height above the water, their sides invite the hurricane to invade them; and, aided by the incompetence of the mariners, the elements obtain an easy victory. When a vessel leaves a port in the Gulf of Pe-che-li, it is usually concluded that her loss or her return is about equally probable; so that if fortune favour her, a general rejoicing takes place amongst the owners of the cargo and the relatives of the crew, for an event so prosperous. It has been concluded, upon the most authentic information, that ten thousand mariners from the port of the Pei-ho perish annually in this boisterous gulf.

Nor is this misfortune viewed with indifference by the natives; they use increased energies in giving strength to their sails of bamboo cloth; they erect still stronger bamboo masts; they arch over their decks and their holds with more impenetrable bamboo matting; and they pay the utmost reverence to the sanctity of the magnetic needle. Believing that a divine influence dwells within the compass, they erect a small altar behind it, on the deck, and there a spiral taper, composed of wax, tallow, and sandal-wood, is kept continually burning. The holy flame is doubly useful; it ministers to the pious intentions of the crew, and, by the successive disappearance of its twelve equal divisions, marks just so many hours of fleeting time. But it is in vain that the childish industry of this ancient people, and still more vain that their idle superstitions, are employed to contend with or conquer the merciless whirlwinds that agitate the waters of this northern gulf. "Were it possible to blow ten thousand trumpets, and beat as many drums, on the forecastle of an Indiaman, in the height of a *ta-fung,* neither the sound of the one nor the other would be heard by a person on the quarter-deck of the same vessel."

Of all the winds that seem to conspire against human labour, and would almost despoil nature herself of her fairest products, the typhoon is the most terrific in northern latitudes. The Egyptians recognized a wind which they called *typhon;* the Greeks called a particular species of hurricane, τυφων, either from the giant of their mythology, or from a participle of a verb which signifies "to swell with pride, or power, or greatness;" and the Chinese term, *ta-fung,* is not unanalogous, for it means *great wind.* The prognostics of a typhoon are, the swelling of the waters, and their rolling, with a majestic volume, in upon the shore. For several hours previous to its incidence, the mercury falls slowly in the barometer, and continues to descend during its prevalence, but, when the rage of the elements begins to abate, it ascends steadily, and more rapidly than it fell. Instinct being often more provident than reason, the sea-birds are observed to become unquiet, rising to the skies, and then wheeling and circling and screaming with more than wonted wildness; perhaps they perceive the influence of the dusky cloud that generally appears in the horizon, as if driven forward by the advancing tempest. The magnitude of the mischief done to shipping may be estimated by a comparison with the destruction committed on land, and a recollection of the velocity at which the angry elements travel under such circumstances. In northern latitudes, or temperate climes, the storm moves at the rate of sixty feet in a second of time; in the torrid zones it proceeds often with five times that velocity. Corn, rice, vines, canes,

are scattered as chaff; houses are unroofed, forests torn up, whole towns inundated, ships carried in upon the quays and streets, and there deserted by the waters. Having raged for about thirty hours, the typhoon subsides, accompanied in its dying moments by repeated peals of the loudest thunder, and innumerable flashes of vivid lightning.

These dreadful visitations occur more frequently during the changes, than at the full of the moon; and prevail seldom lower than 10° of north latitude. They are felt as far east as 130° of longitude, and are most violent during the south-west monsoon, especially in the month of July. Though dreadful at all times, and blowing from all points of the compass, the terrors of the typhoon are heightened, and its destructive powers considerably augmented, when it happens to blow in the same direction with the monsoon.

THE SHIH-MUN, OR ROCK GATES.

PROVINCE OF KIANG-NAN.

> For ever glideth on that lovely river:
> Laden with early wreaths the creepers twine,
> While like the arrows from a royal quiver,
> Golden the glaring sunbeams o'er them shine.
>
> L. E. L.

It is remarkable that people in a primitive state (and notwithstanding their superiority in handicraft, the Chinese do not rise much higher in the scale of nations) possess the truest and most admirable ideas of the picturesque. Presumption seems to be the characteristic of modern taste; agreeable and comfortable associations, of that which prevailed in the olden time. Our abbeys and convents are placed beside the running stream, or on the banks of a navigable river, sheltered from the rude blasts of winter by surrounding forests or impending hills. In all ancient countries, and where the highest degrees of civilization are unknown, domestic architecture is not only suited to the natural features of the landscape, but embosomed recesses, deep and densely-wooded dingles, valleys fertile and well watered, the romantic banks of some rapid but available river, a spot where business and beauty are combined, was uniformly selected as the abode, either of the individual or the community. This grateful and fascinating taste has withered into contempt before the growth of civilization, whose great glory is to level mountains, drain lakes, reclaim the barren wastes, and triumph over nature by erecting on those very sites which she had made the most repulsive, the very noblest works of art.

An instinctive love of the picturesque, a prerogative of the mountaineer in all parts of the world, is peculiarly the Chinaman's inheritance; and, in the province of Kiang-nan, enriched and adorned by a majestic river, they have indulged their taste for landscape

scenery in a manner and degree calculated to raise our estimation of their intellectual qualities. For some miles above and below the Shih-Mun, the river is enclosed between banks abrupt, rocky, but interspersed with patches and plateaus of productive land. The country behind is of a totally contrary character; there a wide-spread morass exists, difficult of drainage from the rocky ridges that form the river's bed, through which a passage for the surplus waters of the fens can scarce be found. Abandoning this moor to the wild tenants of the earth and skies, the population have flocked to the water's edge, and possessed themselves of the projecting ledges at the mountain's foot, the retiring bays at their sheltered base, or the vicinity of some dark pool, whose scaly treasures repay the fisherman for his constant toil. As the junks descend the river the velocity of the current increases, until its maximum is attained between the herculean pillars of the Rock-gates. There the navigation requires much caution, and often the most vigilant, confounded by the suddenness with which the two high pinnacles seem to close over him, and embrace the azure vault of heaven, mistake their distance, and are carried against the rocks. In the surrounding district, limestone prevails very generally, but on the river's side it appears to recline on a species of breccia: it would not be untrue to characterize the stone in the immediate vicinity of the Shih-Mun as marble, although the natives do not place any value on it for decorative purposes, neither do they burn it into lime.

On either side, and just below the rude rocky pillars that contract the passage, small coves, of great depth and perfect shelter, afford safe wharfage for merchant-vessels; and there the trading junk is generally seen moored to the natural quay, the steadfast cliff; the contracted channel giving a violent and powerful efficacy to the volume of waters, which have consequently worked an immense depth here for their transit. In this deep basin, multitudes of fish collect, and render their capture, by trained fishing-birds, an achievement both easy and profitable. The privilege of fishing between the Rock-gates is rented at a very high price from the local government.

These lofty peaks, that pierce the clouds, derive the epithet "Shih-Mun" from the termination of a magnificent scene, so inclined to the direct view of the Rock-gates as to be incapable of introduction in the illustration. Its beauties, its solemnities, its horrors, have been described in bold and highly coloured language by native poets and tourists; nor has national prejudice, in this instance, outstepped the limits of veracity. Entering a deep, dark, close ravine, the opposite sides of which attain at least a thousand feet in height, with an intervening space of comparative insignificance, the traveller proceeds along his gloomy way, unable to distinguish, save by the occasional sparkling and floating foam, the torrent that tumbles and roars in the abyss below him. Having reached the length of a li, or more, he enters "the valley of mist," where he becomes enveloped in a thick vapour, filling the entire gulf which the torrent has hollowed out from the mountain's bosom by the labour of four thousand years; and, if he be not deterred by the humidity of the strange atmosphere, but persevere to the end, in a grand amphitheatre of rocks he will behold the origin of the dewy drapery that hangs over and around him—a splendid cataract, some hundred feet in height, falling over the

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